









The  
R. *Amur*

William Ward is going  
to leave at his friends  
and cannot stay for he is  
sent for and cannot stay now  
God preserve them right & long

182  
6231

ROBERT

Joener

John this Boke

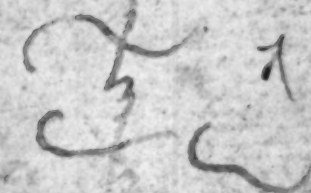
said us and help



17th

17th

1





FOR THE CONVENIENCE

THE READER.

William Warr  
on this book God give  
us grace that we  
last net to take  
but to understand  
that turning is better  
than house or tale  
for when tyege and  
have to go and of pen  
then it come to most  
Excellency more  
more of book  
to more  
more of book

William Ward  
is my name

1199 July  
88 miles

Civil

Fireplaces were

Lord haubonerey  
upon us and fall  
us are condemne

those that file my  
disfranchisement

Lord let them see those  
brave out of Dippo case  
processes and let the





# THE Enimie of Securitie OR

A dailie exercise of godly meditati-  
ons, drawne out of the pure fountaines of the  
holie Scriptures, and published for the pro-  
fite of al persons of any state or calling, in the  
German and Latine tonges, by the right  
reuerende Maister Iohn Auenar,  
publike Professor of the Hebrue  
tonge, in the famous Uni-  
uersitie of VVite-  
berge;

In Englishe by Thomas Rogers  
Maister of Artes and stu-  
dent in Diuinitie.

Newlie corrected and augmented.

\*\*\*

Warch                      Marke. 13, 33.                      Praie.

I saie vnto al watch.

Praie continuallie.

Marke. 13, 37.

1. Thes. 5, 17.

1. Thes. 5, 18.

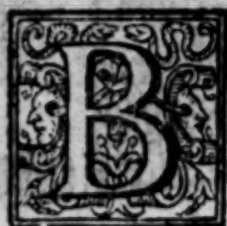
In al things giue thanks.

Seene and allowed according to the Queenes  
Maiesties Iniquelions.

1579.



## To the Reader.



Esides what hath bin added to this Booke, which is apparent, you shal find two faults especialie amended by this impression. One is the confusion of number. For in a praiser sometime the person of one, sometime of many praieng was used: which thing, in my iudgement, caused some iar. For the auoiding whereof I haue thought it best to amend that fault, and, I trust with the good liking both of the Autor, and as manie as shal reade them, henceforth to use altogether the plural number in those prayers which are for euery daie of the weeke: albeit the rest are in the singular number, forasmuch as they are prayers for some special persons.

The other is the difficultie properlie to applie diuers of those textes of Scripture placed in the margins. For manie times the places of Scripture were falselie quoted. But now, howsoeuer the Compositor haue set them, if you marke the letters of the Alphabet a, b, c, d, &c. used both in euerie praiser, and margin, they wil rightlie direct thee to the textes.

Other things besides these are amended, which are needeles to be uttered in this place.

Some perhaps wil mislike the applieng of prayers vnto certaine daies: but for that a better some doe both like wel enough thereof, and laude God for this dailie exercise of their faith prescribed; and also because it is not done ( as againe in the table to this booke I protest ) to tie thee superstitiously to our order, I haue nothing varied from the former and

first impression in that point, doubting  
not but thou canst, and wilt use  
thi booke to thy profit,  
and be thankesful,  
Farewel.

T. R.



¶ *To the honorable*  
 Sir Frances Walsingham  
*Knight, one of hir Maie-*  
*ties chiefe Secretaries, of the*  
*right honorable privie Counsaile,*  
*and Chancelar of the Order,*  
*Grace and peace*  
*in our Sauior*  
*Christ.*



H A T T H E  
 world was made  
 for man, euen  
 a Philosophers, <sup>a</sup> Lactantius  
 through the in- de diuino  
 stinct of humane pramio.  
 reason coulde, and the carnal cap. 4.  
 worldlinges through the often Cicero lib, 2  
 hearing of Gods holy worde can de Natura  
 confesse: that man is created for Deorum.  
 God <sup>b</sup> Gene. 1, 6.  
 none so barbarouslie ignorant, or Psalme. 8, 6.  
 in this cleere light of the glorious Causes why  
 Gospel, so desperatelie secuse, daily praier  
 is necessary.

## The Epistle

1. From the  
end of mans  
creation

as to doubt. A notable cause, were there no mo but that, why dailie, and euermore we shoulde extol, and with diuine praises, celebrate the most sacred Name of almightie God: but manie waies besides are we bounde to doe the same. For consider wee, either the commandements of God; or his benefits; or the frailenes of our corrupt nature; or Satans snares; or the miseries aswel publike as priuate; or our couenant made with God in baptisme; or the vncertaintie of the daie either of our death or general iudgment, and we shal finde that the least of these things offereth sufficient occasion continuallie to praie, and to praise God.

2. From the  
commande-  
mentes of  
God.

<sup>c</sup> Psa. 50, 15.

<sup>d</sup> Mark. 13,  
verse, 33.

<sup>e</sup> Colos. 4, 2.

3. From the  
promise of

For touching the commandements, God saith, by the Prophet Dauid, *c Cal upon me in the time of trouble, so wil I heare thee, and thou shalt praise me;* by his Sonne our Sauour, *d Watch and praie;* by Saint Paule the Apostle, *e Continue in praier, and watch in the same with thankesgiuing.* Yea, not onlie he commaundeth so to doe, which



*dedicatorie.*

which prooueth the excellencie of the exercise, but also promiseth to heare our petitions, which declareth how surpassinglie sweete, are deuout Meditations, in the cares of God. As in that afore mentioned Psalme of Dauid, *Cal vpon me, &c.* Againe, *f Seeke and ye shal finde, knocke, and it shal be opened vnto you :* and againe for al, *g Whatsoeuer yee shal aske the Father in my name, he wil giue it you.*

god to here  
our petitiōs

*f Luk. 11, 9.*

*g Iohn. 16,  
verse, 23.*

His benefits are for number infinite, for greatnes wonderful, excellent for their worthines, whether we respect the gifts of the minde or the goods of the bodie, spiritual or corporal, bestowed vpon some particularlie, or generalie vpon al men. Who can declare the goodnes of God (that I may ouerpasse the temporal benefits, either common to vs with al men, or specialie bestowed vpon vs before al) who can I saie, declare the goodnes of God sufficientlie for creating vs *h* after his owne image; for reuealing himselfe vnto vs; for redeming vs *i* by his deare Sonne; for choosing vs before

4. From the  
greatnes of  
Gods benefi-  
tes.

*h Gen. 1, 26.*

*Colos. 3, 10.*

*i 1. Pet. 1, 19*

*Heb. 9, 14*



*The Epistle*

before the foundations of the world were laide; for enduing vs with his holie spirit; and for exalting vs to eternal life? What therefore shal we render vnto the Lord for al these things? *Let vs take up the cup of saluation, and celebrate the name of our God.*

*k Psal. 116,  
ver. 12. &c.*

5. From the weaknes of our nature.

*i Bernarde  
serm. 7, de  
aduentu  
Domini.*

If we consider the frailenes of our nature we shal find, that continualie we are subiect to sinning, to offending, to erring, & to conceauing amisse of the wil of our God to our certaine condemnation. *There is none of vs al which standeth not in neede of counsaile, of props, and of helpe. The general miserie of mankind is triple, &c. For both we are easie to be seduced, and unable to doe wel, and weake to resist. If we would discern betwene good and euil, we are deceaued; if we go about to doe good, we quicklie faint; If we endenour to resist euil, we cannot endure, but are easlie overcome. The consideration of this frailetie of ours, made our Sauior Christ graciouslie to admonish his Disciples, saieng, Watch and praie, least ye enter in-verse, 41. to tentation.*

*m Matt. 26.  
verse, 41.*

Again,

dedicatorie.

Againe, the tyrannie and rage of the diuel is vnspeakeable, and his power mightie, being the Prince<sup>n</sup> of this worlde. *We wrestle not o against blood and flesh, but against rule, against powers, against worldlie gouernors of the darkenes of this worlde, against spiritual wickednes in heauenly places.* It behooueth vs therefore, according to the counsaile of Saint Peter, p to watch and praie. For our aduersarie the Diuel, as a roaring Lion, rangeth about seeking whome he may deuoure. But q as the Lion at the sight of a Cocke is discomforted, and at his crowing betaketh him to his heeles: so doth Satan both stande in feare of a godlie man, and flie at his praier. As Lactantius noteth, r *Diuels doe hurt but the faint harted, such as the great and mightie hande of God doth not protect, which are prophane from the Sacrament of truth, but the iust, that is, the true worshippers of God, doe the Diuels feare.*

What should I speake of the tyrannie of mightie men; of the miserie of poore; how wickednes doth abound, and heresies ouerflowe? Wherefore wel may I say, as did Nestor vnto his children, *Praie, for vnles that God helpe*

6. From the fury & rage of Satan.

<sup>n</sup> Ephe. 2, 2.  
Iohn. 12, 31.  
o Ephes. 6, verse. 12.

p 1. Pet. 5, 8.

q Gaudentius Merula de memorabilibus, lib. 2, cap. 9.

r Lactantius de Origine erroris. cap. 16.

7. Fro the miseries both priuate and publike.

Nestor.

*The Epistle*

*vs we al perish.*

8. From our  
couenaunt  
made with  
God at our  
Baptisme.

p. From the  
vncertaine  
time of the  
daie either  
of our deth,  
or iudgmēt.

Furthermore our couenant made with God at our Baptisme, whereby we promised to forsake the Diuel & al his workes, &c. to belecue al the articles of the Christian faith; and to keepe Gods holie wil and commandement, &c. shoulde driue vs therevnto. For neither can Satan be resisted; nor our faith manifested; nor G O D duclie honored without praier.

Finallie, omitting al other reasons, which are infinite, the shortnes of our life, the suddaines of Christes comming, his seuerenes in iudgement when he is come, should make vs not slightlie to ouerpasse this noble exercise. For what auaieth it, though in this worlde <sup>f</sup> we abounde in wealth, excel in honor, haue al thinges according to our harts desire, and then when Christ shal returne we are founde vnreadie, and so lose our soules? *Happie therefore t is that seruant whome the Lorde*  
<sup>t</sup> Matt. 24, verse. 46. *at his comming shal find watchfull: and*  
<sup>u</sup> Matt. 25, verse. 4. *u happy are those Virgins which expect*  
<sup>x</sup> Matth. 24, verse. 48. *the bridegroom with oyle in their lamps.*  
Luk. 12, 45. *But that euil seruant x which shal saie*  
in



*dedicatorie.*

in his hart, my Lorde wil long be a  
comming, and so begin to smite his  
fellowes, yea, and to eate and drinke  
with the dronken, his Lord wil come  
in a daie, when he looketh not for  
him, and in an houre when he is not  
aware of, and shal hew him in peeces,  
and giue him his portion with hypo-  
crites, there shal be weeping and  
gnashing of teeth; and those virgins  
which are careles and secure y, ac-  
companie not the bridegroom to  
his wedding, but are excluded out  
of the gates, and heare, *I knowe yee  
not.*

y Matt. 25,  
vers. 10, &c.

The waightines of these reasons,  
Honorable, haue especialie mooued  
me, through the earnest request of  
some which for their godlie zeale I  
loue vnfainedly, and reuerence, did  
greatlie prick me forward, to bring  
these diuine Meditations (I cal them  
diuine, partlie because they are of di-  
uine matters, & concerne the glorie  
of God; partlie for that they procede  
from a diuine spirit; but in this re-  
spect chiefly, because they are wholly,  
as fewe or no other praier Booke is  
that I knowe, taken out of the pure  
fountaines of the diuine Scriptures)

The occasi-  
on of publi-  
shing this  
Booke

b. 2. of



*The Epistle*

of the right learned and vertuous of famous memorie *Maister Iohn Auenar*, into our English tongue. A booke certes most necessarie in respect of the extreeme securitie wherein we liue. Gratefullie it hath bin accepted hetherto in the Latine and Germane tongues; and now by the working of Gods holie spirit, shal profite verie much, if it be vsed as it should be, that is, if the vsr thereof praie, *Religiouslie in faith; charitablie being voide of rancor and malice; zealouslie with an ardent affection of the minde; and humbly without pride.*

How he muste be qualified y<sup>n</sup> in praieng wold please God, & vse this Booke to his profite.

3. Faith. *I Faith is necessarie. For <sup>z</sup> without faith it is impossible to please God. Therefore onely the faithful doe praie. For*  
*a how can men cal vpon him in whome they haue not beleened? b It is sinne whatsoeuer is not done through faith.*  
*Therefore the praier of infidels is no praier but hypocrisie, and a damnable abuse of good words; neither can it obtaine any thing at the handes of God, according to that of Saint James, c He which wauereth let him not thinke that he can obtaine any thing from God.*

*e James. i, verse. 7.*

2. Charitie. *2 Charitie is necessarie. For we must*  
*d praie*

*dedicatorie.*

d praie one for another ; and for our  
enimies, <sup>e</sup> as our Sauior doth coun-  
saile vs, *saieng, When ye stande praieng,*  
*forgiue, if yee haue ought against any*  
*man, that your Father also which is in*  
*Heauen, may forgiue you your trespasses,*  
*&c.* Againe the spirite of God saith,  
<sup>f</sup> *Forgiue thy neighbor the hurt that he*  
*hath done thee, and so shal thy sinnes be*  
*forgiuen thee also when thou praieſt. A*  
*man that beareth hatred against another,*  
*how dare he aske forgiuenes of God. He*  
*that sheweth no mercie to a man which is*  
*like himselfe, how dare he aske forgiue-*  
*nes of his sinnes ? &c.* and for al men, as  
may appeare <sup>g</sup> in the first Epistle of  
Saint Paule vnto Timothie.

3 Zeale is necessarie. For what is  
praier without the same, but a verie  
babling, and vaine multiplication of  
words ? yea there is no praier, where  
this affection is not. For praier is a  
vehement desire of the hart to ob-  
taine something at the hands of God.  
God loketh not vpon the face as man  
doth, but beholdeth the hart; nei-  
ther doth he listen to the sounde of  
the mouth, but to the sighes of the  
minde. After this manner doe Chris-  
tians praie, their affections are bent

*h 3.* towards

<sup>d</sup> Iames. 5,  
verse. 16.

<sup>e</sup> Matth. 6,  
verse. 14.

Matth. 5, 44

Mark. 11, 25

Luk. 23, 34.

<sup>f</sup> Eccle. 28,  
verse 3, &c.

<sup>g</sup> 1. Tim. 2, 8

3. Zeale.

Prayer  
what ;

*The Epistle*

<sup>h</sup> Matt. 5, 6. towards God, they alwaies <sup>h</sup> hunger and thirst after righteousness.

4. Humility. 4 *Humilitie is necessarie.* For upon whom shal my spirite abide, saith the

<sup>i</sup> Esai. 66, 2. Lord, <sup>i</sup> but upon him which is of a low-  
lie spirite? The praier of him which

<sup>k</sup> Eccle. 3, 5, humbleth himselfe <sup>k</sup> goeth through  
verse 17. the clowdes. Much better is it for a

sinner, to be humble, than for a right-  
eous man to be arrogant, as may ap-

<sup>l</sup> Luk. 18, 10. peare in the Pharisee & Publicane <sup>l</sup>.

It remaineth now, that, as the Au-  
thor of this Booke choafe for patrone  
thereof, not for any defence that it  
needed, but because others the more  
willinglie would reade and accept  
the same, being dedicated vnto an  
honorable person gracious in the eies  
both of the Nobilitie and baser sort,  
the mightie Prince, Lorde Augustus,  
Duke of Saxonie, &c. so mooued  
thervnto by the singular fame of your  
honors most virtuous inclination, I  
present the same now translated (for  
what other paines I haue taken I  
spare vpon good considerations, to  
vtter) vnto your honor, beseeching  
you to accept this my doing in good  
part, as my hope is you wil: and then  
I doubt not, being graciously recea-  
ued



*dedicatorie.*

ued of so worthie a person, but grate-  
fullie it wil be vsed of the better sort,  
for whose sake I haue published the  
same.

God almightie, which is the father  
of lights <sup>m</sup>, mercy <sup>n</sup> and consolation, <sup>m</sup> Iam. 1, 17.  
from whom euery good gift, and eue- <sup>n</sup> 2. Cor. 1, 3  
rie perfect gift doth proceede, blesse  
your honor, as with acceffe of tempo-  
rall benefits: so especially and aboue  
all, with encrease of his heauenlie  
blessings, that long you may liue a  
godlie Counsaile, to our virtuous  
Queene, a profitable member to this  
Realme of Englande, a speciall fa-  
uorer of the Church of Christ,  
and a famous aduancer of  
his truth and glorie, to  
your euerlasting  
comfort, and  
felicitie.

Amen.

*At London the tenth of October.*

*An. D. 1579.*

*Your honors  
to commande*

Thomas Rogers.



¶ A Preface of Maister  
*John Auenar, Doctor of Di-*  
*uinitie, and Publike Professor*  
*of the Hebrue tongue in the Vniuersitie of*  
*Witeberge, taken out of his Epistle*  
*before his Booke of daily Praiers,*  
*dedicated to the most mightie*  
*Prince, and Duke, Au-*  
*gustus, High marshal*  
*of the Romans*  
*Empire,*  
*&c.*



*He chosen vessel*  
*of God, Saint Paule*  
*in his former Epis-*  
*tle vnto Timothie,*  
*doth exhort, a that* <sup>a 1. Timo. 2,</sup>  
*first of al, deprecations, supplicati-* <sup>verse. 1, &c.</sup>  
*ons, intercessions, and giuing of*  
*thankes be made for al men: For*  
*Kings, and for al that are in aucto-*  
*ritie, that we may leade a quiet and*  
*peaceable life, in al godlines and ho-*  
*nestie. Likewise vnto the Philippi-*  
*ans he saith b, be careful for no-* <sup>b Philip. 4,</sup>  
*thing but in al things let your peti-* <sup>verse. 6.</sup>  
*tion be manifest vnto God in praier*  
*b. 5. and*



## A Preface

and supplication, with giuing of thanks.

Kindes of  
praier.

By which words we are not onely pricked forward vnto the Godly exercise of praier, but admonished besides, that there be foure kinds thereof, al necessary to be vsed euery day.

1.  
Deprecati-  
ons what;

The first are Deprecations, whereby we beg at the hands of Almighty God, either altogither to turne away his beaueie displeasure concealed through our sinnes; or at the least to mitigate the punishments due for our offences. Supplications are called requestes, whereby we craue such things as are necessarie either for the sustentation of this present life, or for our euerlasting comfort in the worlde to come. Intercessions are praiers made in the behalfe of others. By thankesgiuing we praise God, and celebrate his holie name for al benefites conferred both vpon our soules and bodies.

2.  
Supplicati-  
ons what;

3.  
Intercessi-  
ons what;

4.  
Thankesgi-  
uing what;

In

## of the Autor.

*In this my Booke I haue had special regarde vnto these foure kinds of praier. For first, for euery day of the weeke I haue made a morning praier, containing both a thankesgiuing for the blessed rest receaued, and a deprecation for the escaping of al euils which may happen in the day time. Afterwarde followeth a thankesgiuing for some singular benefite receaued. Then two supplications or petitions, for blessinges aswel eternal as temporal. Next vnto them are placed two intercessions for men of euerie state or degree. After them ensueth a praier against the sondrie enimies of Christs Church. And last of al, an euening praier, containing a thankesgiuing vnto God for his preseruing of vs in the day time, a deprecation that no euil hurt vs in the night, and a petition of his fatherlie protection, is annexed.*

Th' order of  
this Booke.

1

2

3, 4

5, 6

7

8

b. 6. And

## A Preface

Daily prai-  
er is inioi-  
ned vs.

*And this manner I haue obserued in distinguishing the praier for euerie day. For it is our partes daily in al our necessities to cry vnto God, as our Sauior teacheth to this purpose, c Praie alwaies, & be not wearie, And Saint Paule willetb the same, saieng, Praie d continually, in al things giuing thanks. For this is the wil of God througħ Iesu Christ toward you. Againe, c be not let to praie alwaies, and be not let vnto the death to exercise thy selfe in righteousness. Thus did the kingly prophet Dauid, which of himselfe saieth, f seauen times a day doe I praise thee, because of thy righteous iudgements.*

A noble  
exercise  
to praie.

Ambrose.

*And certes it is a goodly worke to cal vpon God in praier, and to enioy his familiar speech: The which also Saint Ambrose witneseth, saieng, To praie much and often is a worke grateful to God. Howe excellent a thing*



## of the Autor.

thing it is for man to intermingele  
his talke with God, no man is ig-  
norant, and that excellencie is at-  
tained by praier onely, which ioineth  
vs to the societie of Angels,  
through ascribing due praise and  
glorie vnto Almighty God, as their  
office doth binde them. Hence doth  
the Psalmist say: & In the sight of  
Angels wil I sing praise vnto thee,  
I wil worship toward thy holy tem-  
ple, and extol thy name. For in other  
things there is much difference be-  
tweene their condition and ours,  
whether we respect their nature, or  
their kinde of life; their wisdome,  
or their vnderstanding, but to praie  
is a worke common both to Angels  
and men. For praier doth seperate vs  
from brute beastes, and associate vs  
with Angels, Yea, an easie matter  
is it, for one to attaine to their na-  
ture, dignitie, wisdome, and vnder-  
standing, if al his life time, he giue  
him-

Praier ioy-  
neth vs to  
the blessed  
company of  
the Angels  
in heauen.

& Psal. 138.  
verse. 1.

To praie,  
& to praise  
God, a thing  
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Angels.

## A Preface

Daily prai-  
er is inioi-  
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c Luk. 18, 1.

d 1. Thes. 5, verse. 17.

e Eccles. 18, verse. 21.

f Psal. 119, verse. 164.

A noble  
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## A Preface

The com-  
ditie which  
the dailie  
exercise of  
praier doth  
bring.

himselfe wholly vnto praier, and the  
seruice of God. For if they which  
frequent the companie of wise men,  
by reason of their continual mee-  
tings, in short space are so changed,  
that they represent the wisdom of  
such as they company withal: what  
shal we saie of them which dailie  
talke with God in praier? Where-  
fore it behooueth vs, obeieing the  
wil of our Heauenlie Father, to  
spende our life time in the lauding of  
God, and in deuout meditations. But

The state of  
him which  
vseth not to  
praie.

he which neither wil praie, nor  
praise God, neither yet delight in  
this diuine communication, surelie  
liuing he is dead without life, with-  
out sense or vnderstanding, as wit-  
nesseth Saint Chrysostome.

The frute  
and profit  
of faithfull  
praier.

<sup>b</sup> Iam. 5, 15.

The frute and profite coming by  
godly praier doth Saint Iames ex-  
presse on this manner: The praier of  
faith h shal saue the sicke, and the  
Lord shal raise him vp, and if he  
haue

## of the Autor.

haue committed sinnes they shal be  
 forgiuen him, &c. *Againe, i The* 1 James. 5,  
vers. 16. &c.  
 feruent praier, of a righteous man  
 auaieth much, *Elias was a man vn-* 1. Kings. 17.  
verse. 1.  
Eccle. 48, 1.  
Luke. 4, 25.  
 der infirmities, euen as we are, and  
 he praied in his praier that it might  
 not raine, and it rained not on the  
 earth, by the space of three yeres  
 and sixe moneths. And he praied a-  
 gaine, and the heauen gaue raine, &  
 the earth brought forth hir frute.

By these words it appeareth that The force  
of faithful  
praier.  
 the praier of faith can obtaine, and  
 bring to passe al things, belonging  
 either to the safetie of the bodie, or  
 saluatiō of the soule. *Ask that king* 1. Sam. 30,  
verse. 4.  
2. Sam. 5, 19  
 and Prophet *Dauid* by praier repel-  
 led the horrible crewe of his mortal  
 enimies. So in like maner *Ezechi-* 1. 4. kings. 19  
verse. 15.  
2. Chro. 32,  
verse. 20.  
 as the King of Iuda, Ierusalem be-  
 ing besieged by Sennacherib King of  
 the *Assirians*, gathered not a com-  
 pany of soldiours, but onely went a-  
 gainst his enimies in praier, preuai-  
 led

## A Preface

2. Kings. 20 led against them, and preserved the  
 vers. 3, & 5. Cittie with the vtter ouerthrow of  
 Esaie. 38, his aduersaries : Likewise by his  
 vers. 2, & 5. humble praier he escaped death, and  
 2. Chro. 32, faithfull supplication prolonged his  
 verse. 24. daies. This made Saint Augustine

in Augustin. to saie, in The praier of the righte-  
 Nothing should dis- ous is the keie of heauen, The praier  
 maie a chris- of the godlie doth ascende, and the  
 tian from mercie of God doth come downe.  
 praieng vn-  
 to God.

Though of this familiar talke with God, and  
 our selues considering the commoditie which  
 we are vn- cometh thereby, me thinkes nothing  
 worthie to should dismay a Christian from cal-  
 open our ling vpon God. For notwithstanding it excee-  
 mouthes in the presẽce of God: yet  
 of God: yet through the power of man to  
 grace of reason with God: yet doth the holy  
 Gods holie spirit dwelling in the faithfull helpe  
 Spirite, wee our weakenes, and not onely embol-  
 are embol- deneth vs to approche before his  
 dened so to doe. Maiestie; but also maketh inter-

» Rom. 8, cession for vs n with groanes vn-  
 verse. 26. speakeable. As we reade that wo-  
 men



## of the Autor.

men being of nature weake vessels,  
oftentimes by praier haue apprehen-  
ded God, & detained him, ° as may  
appere in the woman of Canaan.

° Matt. 15,  
vers. 22. &c.

Finally so many occasions are  
there to mooue, and stir vs daily vn-  
to praier, that sufficiently they can-  
not be expressed. And if at any  
time often praier were needeful, I  
perswade my selfe, that nowe in  
this last and olde age of this dotting  
worlde, wherein as more grievous  
and wofull wickednes doth raigne  
than at any time: so it is to be feared  
that in the Church more horrible  
punishments, and in common weales  
more miserable confusion wil ensue,  
than euer did, it should be practised;  
which euils can by no other meanes  
be auoided, but onely by dailie, ear-  
nest, and faithfull praier.

The necessi-  
tie of dailie  
and conti-  
nual praier.

Other cau-  
ses mouing  
vnto prai-  
er you shal  
finde in the  
Epistle de-  
dicatorie.

The fountaine of al true wise-  
dome and learning God almightie,  
continue among vs for his Sonnes  
sake

## A Preface

for the puritie of his worde together with the studie of good letters, maintaine peace and concorde in his Church, and make vs al continually to addiect our selues to aduance his glorie both in deede and worde, and to benefite his Church to the vttermost of our power, that liuing alwaies in his feare, we may die in his fauor, and rise againe to euermore lasting blessednes. Amen.

(:.)

*A Praier to be saide at  
the comming into the  
Temple.*



ALMIGHTIE

God, and heauenlie  
Father,<sup>a</sup> in the mul-  
titude of thy mercie  
we wil come into  
thine house: and in

<sup>a</sup> Psalm. 5, 7.

thy feare wil we <sup>b</sup> worship towards <sup>b</sup> Psal. 138, 2.  
thine holie Temple.

Direct our steps in thy worde <sup>c</sup>. <sup>c</sup> Psal. 119,  
Bring vs into the path of thy com- verse. 133-  
mandements <sup>d</sup>. For <sup>e</sup> thou art the <sup>d</sup> Psal. 119, 35  
God of our saluation. <sup>e</sup> Psal. 19, 46.

Lorde, <sup>f</sup> we haue loued the habita- <sup>f</sup> Psal. 26, 8.  
tion of thine house, and the place  
where thine honor dwelleth.

O Lorde of hostes <sup>g</sup> how amiable <sup>g</sup> Psal. 84, 1.  
are thy Tabernacles? Our soules <sup>h</sup> Psal. 84, 2.  
long, yea and pine away (through the  
desire) to come vnto thy court.

Wee wil acknowledge thee in a  
great Congregation <sup>h</sup>: we wil praise <sup>h</sup> Psal. 35, 18  
thee among much people.

Come <sup>i</sup> let vs worship & fal downe, <sup>i</sup> Psal. 95, 6.  
and kneele before the Lord our ma-  
ker. For he is our God, and we are <sup>j</sup> Psalm. 95, 7.  
the people of his pasture, and the  
sheepe



sheepe of his hande.

<sup>k</sup> Psal. 99, 5. Exalt the Lorde our God, <sup>k</sup> and fall  
downe before his footeftoole, for he  
is holie.

<sup>l</sup> Psal. 43, 4. We wil go vnto the altar of God <sup>l</sup>,  
euen vnto the god, which comforteth  
<sup>m</sup> Psal. 69, 13. our soules : and <sup>m</sup> in an acceptable  
time doe we make our praier, euen  
in the multitude of thy mercie : O  
God, heare vs in the truth of thy sal-  
uation, Amen.

An earnest petition for the  
*assistance of Gods holy Spi-*  
rit, that our praiers may be  
*zealous and effectual.*



Almightie and merci-  
ful God, Father of our  
Lorde Iesus Christ, for-  
asmuch as it is thy wil  
and plesure that in al

<sup>a</sup> Psal. 50, 15. our necessities <sup>a</sup> we should cal vpon  
Psal. 91, 15. thee our God, worship thee, and with  
yeelding hartie thanks extol thine  
holie Name, and therewithal hast pro-  
mised <sup>b</sup> to heare our petitions, we are  
<sup>b</sup> Psal. 50, 15. emboldened to direct our praiers vn-  
Psal. 145, 18. to thy diuine Maiestie.  
Iohn. 16, 23.

But considering the weakenes of  
our

our nature to be such, that we knowe  
not <sup>c</sup> how to aske as we should, and  
thou alone both wiselie doest knowe,  
and effectually canst grant, not onely  
what we doe desire, but a great deale  
more <sup>d</sup> than we can thinke vpon, our  
praier shalbe vnto thee our God, that,  
according to thy promise, thou wilt  
poure vpon vs <sup>e</sup> the Spirit of grace,  
and praier, which may with vnspeak-  
able groanings <sup>f</sup> make intercession  
for vs, that, not with lips onely <sup>g</sup>, our  
harts being far from thee, but with  
minde and mouth together, we may  
vnscinedlie, as becometh true wor-  
shippers <sup>h</sup> in spirit and truth, with a  
burning affection of the hart cal vpon  
thee, which art the true and eternal  
God, and offer the grateful sacrifice  
<sup>i</sup> of thankesgiuing.

<sup>c</sup> Ro. 8, 26.

<sup>d</sup> Eph. 3, 20.

<sup>e</sup> Zac. 12, 10.

<sup>f</sup> Rom. 8, 26.

<sup>g</sup> Esa. 29, 13.

Matth. 15, 8.

<sup>h</sup> Ioh. 4, 23.

<sup>i</sup> Psa. 50, 14.

Psal. 116, 17.

<sup>k</sup> Eccle. 18,

verle. 21.

<sup>l</sup> Matt. 6, 5.

Prepare thou our minds to praier <sup>k</sup>,  
make them zelous, least otherwise  
we be like such as praieng tempt God.  
Therefore <sup>l</sup> in our praiers, let vs not  
dissemble like Hypocrites, neither  
boast of our wel doing like Pharisees,  
to be seene of men, but onely set forth  
thy glorie, and aduance thine holie  
Name.

Turne our harts from beholding  
<sup>m</sup> either

<sup>m</sup>Deut.5,9. <sup>m</sup> either images, or strange Gods, or  
<sup>a</sup>Mat.4,10. else dead Saints, but let vs worship  
<sup>e</sup>4.Es.6,45. <sup>n</sup> onelie serue thee in our praiers,  
<sup>p</sup>Ier.17,10. which art our Lord God, Creator <sup>o</sup> of  
<sup>R</sup>euel.2,23 al things, sercher of the hart, & <sup>p</sup>rich  
<sup>x</sup>Sam.16,7. towards al that cal vpon thee <sup>q</sup>.  
<sup>q</sup>Ro.10,12.

<sup>r</sup>Mat.20,21 Instruct our minds <sup>r</sup> that we desire  
 not foolishlie vaine, and transitorie  
 things. But let vs alwaie craue corpor-  
 al things, according to thy wil, with  
 this condition, If they bring none  
 hurt vnto our soules: and euermore  
 prefer celestial things, which are to  
 be asked without al exception, be-  
 fore worldelie, that our ioie may be  
 perfect in the heauens <sup>f</sup>.  
<sup>f</sup>Ioh.16,24.

Grant therefore, almightie Father,  
 that we may certainly perswade our  
 selues, <sup>r</sup> that whatsoeuer we shal aske  
<sup>t</sup>Mar.11,24 <sup>t</sup> at thine hands through faith, we shal  
<sup>Mat</sup>.7, 7. obtaine the same; and let vs neuer  
<sup>Mat</sup>.21, 22. doubt of thy fatherlie affection to-  
<sup>James</sup>.1, 6. warde vs, or bring thy willingnes to  
 grant our petitions into question, but  
 through a liuely faith, and firme con-  
 fidence let vs constantly belecue, that  
 our praiers shal effectually be hearde  
 through and for thy Christs sake <sup>u</sup>, in  
<sup>u</sup>Ioh.14,13. whom al thy promises are yea, <sup>x</sup> and  
<sup>Iohn</sup>.16,23. verse. 20. are in him, Amen.

Further-



Furthermore if at any time our  
 praiers be not granted speedilie ac-  
 cording to our wish, giue vs a strong  
 faith, that wee faint not, but may  
 through patience y expect thine aide, <sup>y Rom. 8, 25.</sup>  
 knowing <sup>z</sup> that coming it wil come, <sup>z Abac. 2, 3.</sup>  
 and thy truth wil not linger. Gouverne  
 therfore our harts by thine holie spi-  
 rit, that we appoint not a time, man-  
 ner, or limits of helping vs, but may in  
 al thinges submit our selues to thy  
 most heauenlie pleasure, and com-  
 mende our praiers vnto thee in hope  
 & silence <sup>a</sup>, for <sup>b</sup> thou wilt not misse <sup>a Esa. 30, 15.</sup>  
 an houre, but wilt come at a time <sup>b Iohn. 2, 4.</sup>  
 conuenient.

Likewise illustrate our mindes with  
 thy light, that we cast not forth our  
 praiers trusting <sup>c</sup> in our owne righte-  
 ousnes, but in thy manifolde mercies, <sup>c Psal. 32, 5.</sup>  
 through Christ, by whome <sup>d</sup> we haue <sup>d Eph. 3, 12.</sup>  
 boldnes by faith, to approach vnto thy  
 throne, <sup>e</sup> & to cal thee, Abba Father. <sup>e Rom. 8, 15.</sup>  
<sup>Galath. 4, 6.</sup>

Couerne our harts and mindes,  
 that in praieng we neither presume <sup>f</sup> <sup>f Luk. 18, 9.</sup>  
 nor trust vpon our owne worthines,  
 & so through pride contemne others,  
 but let vs humblie, and louinglie like  
 brethren <sup>g</sup> praie one for another, that <sup>g Iam. 5, 16.</sup>  
 we al may be saued.

Take

h Matt. 6, 7.

Take away from vs al babling<sup>h</sup> and superfluitie of words, that we be not as Ethnikes, which for their long speach, thinke to be hearde.

Assist vs also, that the sight and remembrance of our owne vnworthines, doe not terrifie vs from praier, and that we be not let by other causes, from earnest crieng vnto thee night and daie, that the wil of thy seruants, and reuenge i of thine elect may be fulfilled.

Now therefore, heauenlie Father, and eternal God, giue grace, that in al places we may praie, lifting vp pure handes k without wrath, or doubting, and saie, I Forgiue vs our trespasses, and with deepe sighings, & sure confidence continuallie persist m in making of supplications, praier, intercessions, and giuing of thanks for al men, that, according to thy promise, we may receiue as wel temporal, as heauenlie benefites. For this is the verse. 14. confidence which we haue in thee, Match. 7, 7. that whatsoeuer we shal aske n according to thy wil thou wilt grant vnto vs.

And hearing al our petitions, we doubt not, but that our requestes which

to cal upon God.

7

which at this time we haue made vn-  
to thee by Christ our Lorde; shal in  
like manner be granted: who liueth,  
and raigneth with thee in the  
vnitie of the holie Spi-  
rit, a God now and  
for euermore,  
'Amen.

A dailie praier for the  
*perpetual happines of our*  
sacred, and most gracious  
*Soueraigne, and Queene*  
Elizabeth.



Almightie God,  
King of Kings, and  
Lord of Lords, in  
thine hands is al-  
power both in  
heauen and earth,  
a thou confirmest <sup>a Sirach.10,</sup>  
kingdoms, and againe dost alter them <sup>verse. 4,15.</sup>  
according to thine heauenlie plea-  
sure, We praise thee, we magnifie  
thee, we extol thine holie Name, for  
that it hath pleased thee to appoint  
ouer vs, a good and gracious Queene  
which doth gouerne with counsaile,  
C. I. and



and rule with wisdom.

<sup>b</sup> Psalme. 4,  
verse. 1, & c.

Grant hir, we beseech thee, <sup>b</sup> continual peace, long life, and much happiness : and deliuer not hir Maiestie into the hands of hir enemies.

Rule thou hir minde and wil, that  
<sup>c</sup> Psal. 2, 11. she may <sup>c</sup> serue thee alwaies in feare,  
and reioice in trembling.

12. Let hir maintaine and imbrace  
pure religion, and defend hir people  
in the profession of Christes Gospel  
against al errors and superstition  
whatsoever.

Giue hir wisdom and vnderstan-  
ding to doe such things as are grate-  
ful in thy sight, profitable for vs hir  
subiects, and hurtful to none.

<sup>d</sup> Psal. 20, 1.

O God, eternal Father, <sup>d</sup> heare  
the petitions of our Queene in al hir  
troubles; the Name of Christ our Sa-  
uiour glorifie hir, and the comforta-  
ble aide of the holie Spirit vpholde  
hir now and euermore.

Be mindeful of hir grace for hir  
<sup>e</sup> Psal. 20, 4. good, <sup>e</sup> giue to hir according to hir  
harts desire, and prosper al hir pur-  
poses, that we may reioice in thy sal-  
5. uation, and triumph in the Name of  
our God.

Blesse hir, Lorde, euermore, that  
we

for our gracious Queene.

9

we may know that hir protector is in  
the cloudes.

Harken vnto hir f from thine holie f Psal. 20,6.  
heauens by thy mightie right hande  
which bringeth saluation.

For though some trust in horses,  
and others in chariots : yet wil we re-  
member the Name of our God.

7.

They shal fal , and be ouercome,  
but we couragiously wil persist.

8.

O Lord protect hir Maiestie, heare  
vs when we cal vpon thee.

9

That in thy strength she may re-  
ioice, & and mightilie triumph in thy g Psal. 21,1.  
saluation.

Grant hir the desire of hir hart:  
and denie not the petitions of hir  
lips.

2.

For thou hast preuented hir with  
notable blessings , & put a crowne of  
pure gold vpon hir head.

3.

She hath asked life of thee, & thou  
wilt giue hir a long life.

4.

Great is hir glory in thy saluation ;  
honor and fame hast thou put vpon  
hir.

5.

Thou hast ordeined hir for excee-  
ding blessednes, and dost comfort hir  
hart with thy cheereful countenance.

6.

And why ? Because she delighteth

7.

c. 2.

in

in thy Christ, and doubteth not of  
thine euerlasting mercie.

*Psal. 21, 8.* Let thine hand, O Lord, light vpon  
hir enimies, and thy right hand finde  
out al such as hate thee, and enuie  
hir prosperitie.

9. Put them into a burning furnace  
in the time of thy displeasure: the  
Lord in his anger shal consume, and  
fire shal deuour them.

10. Their fruit shalt thou destroy from  
the earth, and their seede from the  
sonnes of men.

11. Because they intended euil against  
thee, and imagined mischief against  
the innocent, which they could not  
bring to passe.

12. Therefore wilt thou turne them in-  
to flight, and bend thy bowes against  
their faces.

13. Triumph, O Lorde, in thy virtue,  
and we wil sing out, and commende  
thy power.

Saue our Queene, O merciful god,  
in despite of al hir enimies, which  
either secretlie or openlie go about  
to bring hir life to the graue, and hir  
glorie to the dust.

Giue thy iudgement, O Lord, vn-  
*h Psal. 72, 1.* to hir grace *h* and thy righteousness  
vnto



*for our gracious Queene.*

I I

vnto hir Counsaile ; that they may iudge thy people with iustice, & thy poore with equitie. Psal. 72, 2.

Let the mountaines bring peace, and the little hils righteousness vnto thy people. 3.

Let them iudge the afflicted among the people, and saue the sonnes of the poore: 4.

Make them to destroy the backbyter, that he persist not to afflict the miserable, and such as trust in thy mercie and protection.

So shal quietnes and peace abound among vs like the hillockes on the earth.

Lord, shielde our Soueraigne<sup>i</sup> exalt thine Annointed, let thine hande assist, and thine arme strengthen hir: 1 Psal. 89, 21.

Neuer let hir foes preuaile against hir, nor the child of wickednes bring hir to destruction. 22.

Banish from hir Court al hir priuie enemies, and preserue hir euermore from dissembling friendes. 23.

Grant this, O most merciful Father, for thy deare Sonne  
our Sauour Christ  
his sake, Amen.

# 1. Morning praier on the Lordes daie.



Almightie and merciful God, eternal Father, Sonne, and holy Ghost, three in persons, one in substance, God in verie deede and from euerlasting:

We extol thy sacred Maiestie, we praise thine vnspeakeable mercie, thy diuine truth we exceedingly comend, for that of thy fatherlie and wonderful goodnes, thou hast protected vs  
<sup>a</sup> Psal. 17, 8. this night vnder the shadow <sup>a</sup> of thy wings: yea, thou also hast made vs quietlie to take our rest notwithstanding the dangerous snares of our deadlie enimic the diuel.

<sup>b</sup> Psal. 9, 13. Thou art the God <sup>b</sup>, which exaltest vs from the gates of the shadowe of death; and from the power of darknes thou deliuerest vs.

<sup>c</sup> Psal. 107, 8. Therefore <sup>c</sup> we wil acknowledge thee for thy goodnes, & for the wonderful things which thou dost among the sonnes of men.

We wil magnifie thee in the great  
<sup>d</sup> Psal. 35, 18 Congregation <sup>d</sup>, and among much people

I. *Morning praier.*

I 3

people wil we praise thee.

Our harts be readie, <sup>e</sup> O our God, <sup>e</sup> Psal. 57, 7.  
our harts be readie : We wil praise  
thee <sup>f</sup>, O Lord, among the people, & <sup>f</sup> Psal. 57, 9.  
sing to thee among the nations. For <sup>f</sup> Psal. 108, 3.  
g thy mercie is great aboute the hea- <sup>g</sup> Psal. 108, 4.  
uens, and thy truth vnto the cloudes.

We wil not hide <sup>h</sup> thy mercie and <sup>h</sup> Psal. 40, 10  
truth in the great Congregation; Be-  
cause <sup>i</sup> it is a good thing to praise the <sup>i</sup> Psal. 92, 1.  
Lorde, and to sing to thee, O thou  
most High, To declare thy louing  
kindnes in the morning, & thy truth  
in the night. 2.

Blesse the Lord, O our soules, <sup>k</sup> and <sup>k</sup> Psal. 103, 1.  
al that is within vs praise his holie  
Name :

Which forgiueth al our iniquities, 3.  
and healeth al our infirmities:

Which redeemeth our liues from 4.  
destruction, and crowneth vs with  
mercie and compassion:

Which satisfieth our longing with 5.  
good things, and protecteth vs from  
our youth :

Which also <sup>l</sup> hath kept al our bones <sup>l</sup> Psal. 34, 20  
this night, Not one of them is broken.

To thee <sup>m</sup> King euerlasting, immor- <sup>m</sup> 1. Tim. 1,  
tal inuisible, & onely, wise God, be ho- verse. 17.  
nor, and glory for euer & euer, Amen.

c. 4 Vnto



¶ Psal. 25, 1. Vnto thee <sup>n</sup>, O Lord, doe we lift  
vp our soules.

¶ Psal. 63, 1. O God <sup>o</sup> carelie wil we seeke thee;  
our soules thirst for thee, our flesh  
lusteth after thee in a barren & drie  
lande, where no water is, to see thy  
strength and glorie.

O eternal God which hast brought  
vs to the beginning of this daie, de-  
fend vs with thy mightie power, that  
this day we fal into no sinne, but let al  
our cogitations, wordes and workes,  
tende to the setting forth of thy righ-  
teousnes.

Lighten our minds this morning  
with the shining and clearenes of thy  
wisdomes, that in our harts, that true  
day star <sup>p</sup> may rise & shine, as it were  
a candle burning in a darke place.

¶ Eph. 1, 17. Giue vs thy Spirit of wisdomes <sup>q</sup> and  
reuelation in the knowledge of thee,

¶ Eph. 1, 18. And <sup>r</sup> lighten the eies of our vnder-  
standing, that we may know what our  
hope is, how great the glorie of our  
inheritance, and <sup>s</sup> what the excelent  
greatnes of thy power toward vs.

¶ Psal. 90, 14. Fil vs <sup>t</sup> with thy mercy in the mor-  
ning so shal we be glad and reioice al  
our life long.

Merciful God, endue vs with thine  
holie

holie Spirit, that we may neither thinke, speake, or doe anie thing this day, but that which may please thee, and tend to the aduancement of thy glorie, and health of our soules.

Gouerne thou our vnderstanding and wil, and so direct al the cogitations of our hart, that we may wholie be thine, and fauor of nothing besides thee our God and Redeemer.

Teach vs the waie of thy Commandements, <sup>u</sup> O Lord, and we wil keepe it vnto the ende. Giue vs vnderstanding<sup>x</sup> to keepe thy lawes, and to loue thee y our Lord & God with al our hart, with al our soule, and with al our strength: and let al thy testimonies<sup>z</sup> be our delight and Counsellors.

<sup>u</sup> Psa. 119, 33

<sup>x</sup> Psa. 119, 34.

<sup>y</sup> Deut. 6, 5.

Matt. 22, 37.

Luk. 10, 27.

<sup>z</sup> Psa. 119, verse. 24.

Comfort the soules<sup>a</sup> of thy seruants, for vnto thee, O Lord, haue we lifted vp our soules. For thou Lorde<sup>b</sup> art good and gentle, and of great kindness to as many as cal vpon thee.

<sup>a</sup> Psa. 86, 4.

<sup>b</sup> Psa. 86, 5.

Behold God, earlie now this Morning we doe offer our selues a Morning sacrifice vnto thee, a troubled spirit<sup>c</sup> a broken and an humble hart, O Lorde thou wilt not despise.

<sup>c</sup> Psa. 51, 17.

Make vs fit, that we may likewise

c. 5.

d daily

d Rom. 12, 1

d daily offer vp our bodies, a liuing sacrifice, holie, and acceptable vnto thee, which is a reasonable seruice, and grateful obedience.

Both now and euery day, Lord, we commend e our soules, and bodies into thine hands, thou hast redeemed vs, O God of truth.

f Psal. 104, 4.

Hebru. 1, 7.

g Heb. 1, 14.

Compasse vs about with the watch of thine Angels, which are f ministering Spirits, sent out g for their defence, which are the children of saluatio<sup>n</sup>, that they may pitch their tents about vs h and encounter with Satan i the Dracon, to defend vs from euil.

h Psal. 33, 7.

i Reu. 12, 7.

Giue thine holie Angels charge of vs k that they protect vs in al our waies, least happily we hurt our feete against a stone: which liuest, & reignest a true and eternal God, world without ende, Amen.

k Psal. 91, 11.

12.

Marth. 4, 6.

## 2. A thankesgiuing for our Creation.



Most heauenlie Father, and eternal God, which art neither made, nor begotten, but before al worlds from euerlasting didst



2. *for our creation.*

17

didst beget a Sonne, an image <sup>a</sup> of  
thine own substance: we honor thee, <sup>a</sup>2. Cor. 4, 4  
we praise thee, we glorifie thee, we  
yeelde thee most hartie thanks for al  
thy benefits, especially for creating  
the heauens, the Sunne<sup>b</sup>, Moone, and  
al the Stars by thy liuely worde, for  
gouerning through thy wisdom, and  
for thy gracious maintaining them. <sup>b</sup> 2. Esdr. 6,  
verse. 45.  
Genesis. 1,  
verse. 14, 15,  
16, & 17.

The Sunne in his vprising doth  
manifest the daie, <sup>c</sup> a woonderful  
worke of the Highest. <sup>c</sup> Eccl. 43, 2.

Great is the Lord which made, and  
commanded the same to take his  
course from the top of Heauen vnto  
the ende thereof.

The ornament of Heauen be the  
glorious Stars, the Lord on high doth  
lighten the world. At his comman-  
dement they keepe their order and  
wil not faile, nor be wearie in their  
watch.

O Lord our God <sup>d</sup>, how wonderful  
is thy Name in al the world? which  
hast set thy glory aboue the heauens. <sup>d</sup> Psal. 8, 1.

Out of the mouth of babes and  
sucklings wilt thou be praised, be-  
cause of thine enimies; that thou  
maiest confounde thine aduersarie,  
& him which enuieth thy renowme.

c. 6.

We

Pſalm.8, 3.

We ſee the workmanſhip of thine hands, the Moone and Stars, which thou haſt ordained; and we wil ſignifie thy glorie <sup>e</sup> vnto al nations, and among al people wil we declare thy wonderful things. For thou art mightie <sup>f</sup>, O Lord, and worthie to be praiſed, great is thy virtue, and thy power wonderful.

<sup>e</sup> Pſal.96, 3.

4.

<sup>f</sup> Ecc.43, 29<sup>g</sup> Genes. 1,

verſe 1. &amp;c.

Hebru. 1, 2.

Pſalm. 104,

verſe. 1, &amp;c.

We thanke thee, holie Father, God of heauen, becauſe thou haſt created by thy worde of power the vniuerſal worlde <sup>g</sup> with al the creatures, and whatſoeuer is, liueth, or mooueth in the ſame. By thy wiſedome thou doeſt gouerne, and by ſending of thy Spirit, as yet doeſt vpholde, and cheriſh the ſame.

<sup>b</sup> Gen. 1, 11.

Pſalme. 104.

verſe. 14.

15.

For al woods <sup>h</sup>, fruteful trees, ſtones, graine, flowers, herbes, and al the graſſe of the ſielde haſt thou ordained for the vſe of man.

<sup>i</sup> Gen. 1, 6.

20.

21.

Pſa. 104, 25

10.

We magnific thee, O God moſt wiſe, <sup>i</sup> for creating the ſea, & ſprings of water by the power of thy worde, and for giuing them virtue to bring forth fiſhes of al kinde to be eaten of man.

<sup>k</sup> Gen. 1, 6.

2. Eſd. 6, 41.

We bleſſe thee, O eternal God, <sup>k</sup> for making the ſuperior and lower regions

regions of the aier, with al birdes,  
and fethered foules of sondrie kindes  
for the foode of man.

We glorifie thee, for giuing the  
whole frame of this earth, with al the  
creatures in the same vnto mankind,  
and setting man<sup>l</sup> ouer the works of <sup>1</sup> Psal. 8, 6.  
thine hands, hast subiected al things  
vnder his feete,

Al sheepe and oxen<sup>m</sup>, yea, and al <sup>m</sup> Psal. 8, 7.  
the beastes of the field, The foules of <sup>8.</sup>  
the aire, and the fish of the sea, which  
walke through the paths of the sea.

Especially we praise thee, our Lord  
and maker, for making vs thy crea- <sup>n</sup> Gen. 1, 26.  
tures<sup>n</sup> reasonable men according to <sup>5, 1.</sup>  
thine owne similitude; for giuing vs <sup>9, 6.</sup>  
reason and al the senses; and for pre- <sup>1. Cor. II, 7.</sup>  
seruing vs hitherto. <sup>Coloss. 3, 10</sup>

Thou didst nourish vs<sup>o</sup>, & that won- <sup>o</sup> Psal. 22, 9.  
derfully being within our mothers  
wombe, and out thereof <sup>p</sup> Psal. 71, 6.  
brought vs sound in al parts without  
imperfection; and yet continuest thy  
faueur, and dost keepe vs against al  
dangers, and deliuerest vs from al  
euil: and al these things dost thou of  
thy fatherlie and diuine goodnes  
without any merit or desert of ours:  
for al which we are bound to thanke  
thee,

*Sarah*



thee, to praise thee, to serue, honor,  
and obey thee.

We extol thy sacred Name, O God  
most high, for separating from the  
rest q a Sabbaoth daie, that so men,  
cessing from their handie labor, the  
better might serue, and celebrate  
thine honor.

Who is he<sup>r</sup> that can recite al the  
power of the Lorde ? or declare al his  
workes ? who can number out al his  
praises ? No man can vtter al his be-  
nefits.

Notwithstanding, although we be  
miserable men, and wretched sinners,  
and therefore most vnmeete to extol  
thee according to thy deserts : yet wil  
we not be stil, we wil praise thee euer-  
more to the vttermost of our power.  
We wil declare thy iustice and mer-  
cie: and while we liue wil we remem-  
ber thy goodnes ; and at no time for-  
get thy benefits.

O our soules f praise the Lord, we  
wil praise the Lord during our life; we  
wil sing to the Lorde while we haue  
breath.

We wil be mindful of our maker  
euen from our youth t and seeke him  
euermore: yea, euen vnto our old age  
u and

3. *for the remission of finnes.*

21

u and graie head, O God, forsake vs <sup>u</sup>Psa.71,18.  
not, vntil we haue declared thy power vnto al nations that are to come.

Praise the Lord x, al ye nations; x Psa.117,1.  
praise him al ye people.

For his louing kindnes is great toward vs; and his truth endureth for euer.

20

Praise ye the Lord in his sanctuarie y, praise him in the firmament of <sup>y</sup>Psa.150,1.  
his power.

Praise him in his mightie actes:  
praise him according to his excellent greatnes.

20

Let euerie thing that hath breath,  
praise the Lord.

6.

Praise ye the Lorde.

3. A praier for the remission of finnes.



Ighteous and merciful God, which art cleere from spot and sin, al thy waies<sup>a</sup> are mercie and truth.

<sup>a</sup>Psa.25,10.

We miserable folkes, and wretched sinners acknowledge the horrible corruption of our nature; and with humble and sorrowful harts bewaile  
our

our filthines, whereby we haue polluted that image imprinted within vs at our first creation.

We openlie confesse, that manie and great are our sinnes; our offences wonderful; our transgressions are infinite, euen as the sand of the Sea, which cannot be numbred. For al the cogitations of mans hart <sup>b</sup> are prone to euil euermore.

<sup>b</sup> Gen. 6, 5. <sup>c</sup> Psal. 19, 12. O Lord, <sup>c</sup> who knoweth his sinnes? or who can recite al the transgressions of man?

Behold we confesse our offences, <sup>d</sup> Psal. 51, 3, and our sinne <sup>d</sup> is alwaies before vs.

4. Against thee onelie we haue sinned, and done euil in thine eies, that thou maiest be iust when thou speakest, and pure when thou iudget.

5. Behold, we were borne in iniquitie, and in sin did our mothers conceaue vs; and those our sinnes haue we multiplied in our dailie transgressions: and therefore haue deserued thy iust displeasure with paines eternal.

Notwithstanding we appeale vnto thy mercie, O Lord, beseeching thee not to enter into iudgement with thy seruants <sup>e</sup>, for no flesh is righteous in thy sight. For if thou <sup>f</sup> streitlie obseruest

<sup>e</sup> Psal. 143, 2

<sup>f</sup> Psal. 130, 3



3. *for the remission of sinnes.*

23

uest iniquities, O Lorde, who shal stand? If thou wilt contend with man & he shal not be able to answere thee <sup>g</sup> Iob. 9, 3.  
one for a thousand.

For <sup>h</sup> what is man that he shoul be <sup>h</sup> Iob. 15, 14.  
cleane; and he that is borne of a wo-  
man, that he should be iust? Behold, 15.  
thou foundest no stedfastnes in thy  
Saints: yea, the heauens are not  
cleare in thy sight. How much more 16.  
is man abominable and filthie, which  
drinketh iniquitie like water?

Behold, <sup>i</sup> Lord, we are al become <sup>i</sup> Elai. 64, 6.  
vnclane, and al our righteousnes is  
like a filthie cloute.

Wherefore we humbly beseech thee  
<sup>k</sup> haue mercy vpon vs, O God, accor- <sup>k</sup> Psal. 51, 1.  
ding to thy great mercy, and accor-  
ding to the multitude of thy compas-  
sions doe away our iniquities. Wash  
vs <sup>l</sup> thoroughly from our iniquities, <sup>l</sup> Psal. 51, 2.  
and clense vs from our sinne.

For thy Name sake <sup>m</sup>, O Lord, be <sup>m</sup> Psa. 25, 11  
merciful vnto our iniquitie, for it is  
great.

Remember not the sinnes of our 7.  
youth, nor our rebellions, but accor-  
ding to thy kindnes remember thou  
vs, euen for thy goodnes sake, O Lord.

Remember thy tender mercies, and 6.  
louing

louing kindnes, which haue bin for euer.

<sup>n</sup> Psa. 78, 39 Remember also <sup>n</sup> that we are flesh,  
Psa. 103, 14. a wind that passeth and cometh not againe.

Therefore, leaue thy displeasure  
<sup>o</sup> Psa. 103, against vs; be not angrie for euer <sup>o</sup>,  
9. neither doe thou threaten vs perpetuallie.

10. Deale not with vs according to our finnes, neither reward vs after our iniquities: but conuert vs, O our God of saluation, and turne away thy displeasure against vs.

<sup>r</sup> Psa. 85, 7. Shewe vs thy mercie, O Lord p, and grant vs thy saluation, for thy Name sake.

O most merciful God, we confesse in deede that it lies not in our power to put away, & purge our finnes, and to purchase thy fauor: but onelie it is the passion and most innocent death of thy Sonne our Lorde Iesus Christ, the immaculate lambe, which is a  
91. Ioh. 2, 2. sufficient recōciliation for our sins q, and yet not for ours alone, but for the finnes also of the whole world.

<sup>r</sup> 1. Ioh. 1, 7. For his blood <sup>r</sup> which was shed for vs doth clense vs from al sinne. And,  
9. if we confesse our sins, thou art faithful

3. *for the remission of finnes.*

25

ful and iust, to forgiue vs our finnes,  
and to clense vs from al vnrighteous-  
nes.

Wherefore through confidence of  
this thy mercie promised by thy  
Sonne, we are bold with deepe sighes  
from hart to crie, Lord f forgiue our <sup>r</sup> Psal. 32, 1.  
offences; remit our iniquities; couer  
our finnes; and impute not our faults  
vnto vs. Purge vs, O Lord, from our  
secret faults t. Keepe thy seruants al- <sup>r</sup> Psal. 19, 12.  
so from presumptuous finnes; let <sup>13.</sup>  
them not raigne ouer vs: so shal we  
be vpright, & purged from our grea-  
test wickednes, that tasting the sweet-  
nes of thy benignitie, we may be se-  
cure and certaine of the remission of  
our finnes.

Giue the knowledge u of saluation <sup>u</sup> Luk. 1, 77.  
to thy people by the remissiō of their <sup>78.</sup>  
finnes, through the bowels of thy  
mercie, whereby the day spring from  
on high hath visited vs: that we may  
perceiue in our minds, both comfort,  
peace, and gladnes of the holy Spirit,  
which may begin a new life in vs  
pleasing thee; quench al the motions  
of our minds striuing with thy diuine  
pleasure; and restore in vs the image  
of thy diuine light which was lost,  
that



that being deliuered out of the hands of our enemies, we may serue thee in feare, in holines and rightcousnes al the daies of our life through Christ, in whom thou art wel pleased<sup>x</sup>, and for whose sake al our works, howsoever vnperfect, are acceptable in thine eyes, Amen.

<sup>x</sup> Mat. 3, 17.  
Matth. 1, 9.  
Luke. 3, 22.

#### 4. A praier for the preservation of the Church.



Celestial God, and Father of infinite mercie and compassion, which not onely gatherest to thy self an holy Church

<sup>a</sup> Iohn. 17,  
verse. 6. &c.

in this worlde <sup>a</sup> out of mankind through the operation of the holie Ghost, and preaching of thy word, but also preseruest the same being gathered, and adornest it with al kind of temporal things, and, which more is, with eternal blisse:

<sup>b</sup> Luke. 12,  
verse. 32.

We humbly beseech thee, gracious Lord, that of thy goodnes thou wouldest vouchsafe euermore to maintaine this thy little flock <sup>b</sup>, embracing, preaching, and professing thy word, through thine especial grace;  
continue

4. *for the preservation of the Church.*

27

continue thy fauor toward the same ;  
keepe it in sound doctrine , constant  
confessing, in the lawful vse of thine  
holie Sacraments, and in purenes of  
life , that neither the gates of hel c, <sup>c Mat. 16, 18</sup>  
the rage of Satan , nor yet the rigo-  
rousnes and tyrannie of this world  
oppresse the same.

Protect, and keepe this<sup>d</sup> thy boate <sup>d Mat 8, 26.</sup>  
and little bark tossed among manie  
perilous tempests , and miserable  
surges in the raging Sea of this tro-  
blesome world, that it perish not be-  
ing ouerwhelmed.

Vphold thy Church , which <sup>e</sup> is <sup>e Mat. 16, 18</sup>  
builded vpon a sure rock, and depen-  
deth vpon Christ a sound , and vn-  
moouecable foundation.

O Lord of hosts, returne<sup>f</sup>, looke <sup>f Psal. 80, 14.</sup>  
downe from heauen and behold , vi-  
sit thy vine, & make it perfect, which  
thy right hand hath planted, & thou  
hast chosen to thy selfe . Hedge the  
same about with thy strong defence,  
that the branches therof being spred  
out, and pruned may bring forth a-  
bundance of frute.

Raise vp thy power , Come God, &  
saue vs 8 . Conuert vs shew forth thy <sup>g Psal. 80, 7.</sup>  
countenance, and we shal be saued.

Enclose

<sup>b</sup> Ioh. 10, 28 Enclose thy sheepe within thine hardles : so shal we be quiet from al inuasion and scatterings, neither <sup>h</sup> can any drawe vs by force out of thine handes.

Defend vs from al such, as seeke the vtter ouerthrow of pure religion; and in place thereof labour to bring in the shameful instauration of blasphemous Idolatrie.

Suffer not thy word, that most cleere and vchangeable light to be corrupted, or put out by our meanes, but gather to thy selfe through the sound of the Gospel such a Church, as may harken vnto thee; honor, and sanctifie thy Name, as wel in word, as in honest conuersation, that so thou maiest haue a righteous and holy generation, celebrating thy goodnes for euermore.

<sup>a</sup> Esai. 6, 13. Ioine vs <sup>i</sup> vnto that company which doth worship thee continuallie; that we may be Citizens of thy kingdome among thy Saintes.

Grant that we erre not from the foundation of wholsome doctrine, answering to the rules of the sacred Scripture: and that we offend not against our conscience; but separate vs  
from



4. *for the preservation of the Church.*  
from the companie of vngodlie ones,  
and from the damned crewe of the  
reprobate.

29

Let vs not so much as take their  
names into our mouthes <sup>k</sup> which <sup>k</sup> Psal. 16, 4.  
poure out heapes of blasphemies to <sup>Exod. 23, 13</sup>  
thy great dishonor, and defacing of  
the truth : vnto whom thy Sonne is  
a destruction <sup>l</sup> and stone of offence. <sup>l</sup> Luk. 2, 34.  
For they despise his base estate, and <sup>Rom. 9, 33.</sup>  
the foolish preaching <sup>m</sup> of thy Gos- <sup>m</sup> I. Co. 1, 18  
pel, and the deformed shew of the  
Church, placed in the middes of al  
kind of miseries, they loath and ab-  
hor, preferring vncertaine riches,  
lordlie auctoritie, and the vaine plea-  
sures of this transitorie world, before  
the profession of the truth : and so,  
making war with thy Sonne, they doe  
purchase euerlasting destruction vn-  
to themselves.

Keepe vs euermore, that we may a-  
bide in that Church, which is truelie  
Catholike, consisting of members of  
many nations, but linked vnto thee in  
one, and the same confession.

Sanctifie vs with thine holie Spirit,  
that, our sinnes being forgien, we  
may take another trade of life, in ac-  
knowledging thee <sup>n</sup> to be the onelie <sup>n</sup> Ioh. 17, 3.  
true

true God , and Iesus Christ whome thou hast sent.

Giue vnto thy Church resting places, and nestes where they may sound thy sacred Gospel purelie without corruption.

Suppress the diuel which spreadeth blasphemies against thy doctrine : that so neither feined Gods may be erected, nor superstitious inuocations confirmed, nor thy glorie defaced.

Weaken the power of thine enemies , which boile in hatred against thy truth , and conspire the death of thine elect : so neither shal itables of woolues be made , nor dennes of theeues established.

• Psal. 85, 6. O Lord God , returne and quicken vs : so shal thy people reioice in thee.

2 Psal. 5, 11. Let al such p as trust in thee reioice, and triumph for euer : dwel thou in them , and let those which loue thy Name, reioice in thee.

4 Psal. 85, 1. O Lord, remember not our offences, thou which wast  
 2. sometimes merciful ; And forgauedst the wickednes of the people , and hidedst al their  
 3. sinnes ; Which withdrewedst al thine  
 3. anger , and turnedst from the fiercenes

man  
 may  
 we  
 Son

5. *for the preachers of Gods word.*

31

nes of thine indignation: Be mindful of thy woonted mercie, and receiue vs into thy fauor. Psal. 85, 4.

For we depend vpon thee alone, being destitute of al worldlie aide, our trust wholie is in thee, and al our confidence resteth in thy stretched out arme.

O Lorde, ⁊ couer vs with thy grace, as it were with a shield, that so we may be blessed; and abiding in the house of thy congregation, may acknowledge, and cal vpon thee according to thy word reuealed, and praise thee euermore, through our Lorde Iesus Christ, Amen. Psal. 5, 11. Ps. 84, 9, 11.

5. *A praier for the Preachers of Gods word.*



Almightie, and merciful GOD, which through thy Sonne our Lorde and Sauour Christ, hast commanded vs to praie ⁊ that laborers may be thrust into thine haruest: we beseech thee by the same thy Sonne, that thou wilt send into thy

⁊ Mat 9, 38.

Luke. 10, 2.

Iohn. 4, 35.

D. 1. Church



Church faithful ministers, and syn-  
cere Preachers of thy worde, and  
those in number many, and in ope-  
ration woonderful.

<sup>b</sup> Matth. 13,  
verse. 11.

Giue vnto vs such teachers, as  
are both in thy mysteries <sup>b</sup> learned,  
and for their conuersation, comen-  
ded. Direct them being illuminated  
with thine heauenly light, that they  
may rightlie deliuer and diuide

<sup>c</sup> 1. Tim. 2,  
verse. 15.

<sup>c</sup> vnto vs the principles of true doc-  
trine, the worde of truth, and the  
Gospel of life; and open the diffe-  
rence betweene the Lawe and the  
Gospel; and preach those things  
which are agreeable vnto the rules  
offaith; and can strengthen vs to  
beware of the leauen of the Phari-  
<sup>d</sup> sies <sup>d</sup>, and the contagious doctrine  
of mans traditions.

<sup>d</sup> Mat. 16, 6.

<sup>e</sup> 1 Cor. 12,  
verse. 10.

Giue vnto vs euermore syncre  
Preachers, and sounde interpreters,  
and arme them <sup>e</sup> with the gift of  
tongues for the propagation of thy  
doctrine, that many through their  
labors and diligence may be con-  
uerted to the true knowledge of  
thy diuine pleasure. For <sup>f</sup> how

<sup>f</sup> Rom. 10,  
verse. 14.

15.

should we heare without a Prea-  
cher? And how should men preach  
except

except they be sent?

Wherefore send into thy Church g, O most louing Father, Byshops of thine owne instructing, good shepherdes, sound Preachers, faithfull workmen, & godlie ministers, which may faithfullie ouersee h and by thy word of saluation i luckilie gouerne thy Church, being deerelie bought with the precious blood of thine onely Sonne: So shal the Gospel, thy pure word to the praise and glorie of thy Name; to the saluation and profit of many men with good successe fruitfully be declared, and k vniuersallie preached throughout al the world.

g Eph. 4, 7.

Eesai. 54, 13.

Matt. 9, 36.

h A& 20, 28

Ephes. 1, 7.

i Rom. 1, 16.

A& s. 13, 26.

1. Cor. 1, 21.

k Ioel. 2, 28.

Giue vnto vs, Lord eternal God; teachers of righteousness, which l reteining the forme of wholesome doctrine may informe vs in al spiritual wisdom of thine essence and diuine pleasure; and through thy Spirit and word bring vs vnto perfection, whereby we may be blameles m both in Christian religion, and in behavior: that they may reduce sinners into the way of truth; strengthen the weake in faith; and comfort the afflicted and wounded con-

l 2. Tim. 1, verse. 13.

m Col. 1, 10.

1. Thes. 2, 12

Ephes. 4, 1.

sciences against al the darts of our  
deadlie enimie :

Which may be able <sup>n</sup> to exhort  
by sound doctrine ; whereby the  
hartes of men , being terrefied  
through the sense of Gods indigna-  
tion, and oppressed with cares, may  
finde true consolation : and which  
are able to conuince the gaineſaiers  
of the truth, and stop the mouth of  
the impudent; which may be exam-  
ples for the faithful both in speech  
and conuerſation, and may become  
verſe. 22. o al in al to gaine manie vnto thee  
our eternal God:

And may reioice <sup>p</sup> in affliction  
fearing neither the hatred , nor the  
ingratitude of this world ; but may  
perſiſt vnto the death constantlie in  
the confeſſion of the truth : ſo ſhal  
both offences be ſhunned, thy moſt  
holie name glorified <sup>q</sup> ; and thy mi-  
niſterie which thou haſt inſtituted  
for the ſafetie of our ſoules which  
beleuee, notablie made of, & main-  
teined.

Make them perfect therfore, that  
they may proue the veſſels of thy  
mercie, and <sup>r</sup> profitable inſtruments  
of thy Church : let not their labors  
be



5. for the preachers of Gods word,  
be in vaine, but take good successe  
in the Lord.

35

Grant likewise, holie God, that al  
the Preachers of thy word may be  
blameles <sup>t</sup> not subiect to manifest  
impietie, but the husbands of one  
wife; shunning extrauagant and fil-  
thie lustes, also be they watchful  
ouer the flock cōmitted vnto them,  
least the Diuel priuily make a praie  
of thy fillie sheepe. Be they sober  
and temperate, looking to their  
charge with great discretion: Mo-  
dest and of good behauior, endued  
with al grauitie; liberal toward ex-  
iles, and al such as are persecuted  
for the confession of thy word; apt  
to teach; no quarelers; not giuen  
to filthie gaming; patient sufferers  
of iniurie, voide of contention and  
couetousnes; wise gouernors of  
their owne houses, hauing children  
in subiection with al reuerence:

to Titus. 1,  
verse. 6, &c  
1. Tim. 3, &c

Not puffed vp; no giuers of occa-  
sion of offence <sup>u</sup> either in worde or  
deede, whereby any may iustly be  
offended, and carpe at the ministe-  
rie: But in al things let them shew  
out themselues, <sup>x</sup> as the ministers  
of God in much suffering, in afflicti-

<sup>u</sup> 2. Co. 6, 3.

<sup>x</sup> 1. Cor. 4, 1.

d. 3.

on,

on, in extremities and troubles, and neuer forsake their calling either through persecution, or the manifold ingratitude of the world.

<sup>y</sup> Iohn. 10,  
verse. 1, & c.

<sup>z</sup> 2. Cor. 4, 5  
Galat. 1, 10.

<sup>a</sup> 2. Cor. 2,  
verse. 17.

<sup>b</sup> Luk. 7, 24

Keep vs, louing Father, y from euil workmen in thy vineyard, from vnfaithful hirelings, which preach and feede themselues <sup>z</sup> studieng to please men, and to get popular credit, turning religion according to the wil of men for their owne gaine, making marchandise <sup>a</sup> of the word by transforming the Gospel into an external pompe and meanes to liue by. For these men can neuer continue constant in the confession of true doctrine, but are like reedes <sup>b</sup> tossed by the wind, and are easelie broken through the feare of perils which accompanie the ministerie, Amen.

## 6. A praier for the hearers of the word of God.



Most gracious God, which of thy meere compassion, and diuine pittie, hast purclie and plainelie deliuered

uered vnto vs thy healthful word,  
which is <sup>a</sup> the foode of our soules.

For the Gospel is <sup>b</sup> the power of  
God vnto saluation to al belceuers;  
euen as thy Sonne doth say <sup>c</sup>, Blef-  
sed are they which heare the word  
of God and keepe it: Againe <sup>d</sup>, He  
that keepeth my word shal not die  
eternallie:

<sup>a</sup> Ioh. 6, 27,  
and 48.

<sup>b</sup> Rom. 1, 16  
1. Cor. 1, 18.

<sup>c</sup> Luk. 11, 28

<sup>d</sup> Iohn. 8, 51.

We humblie beseech thee on the  
behalfe of al hearers of thy word,  
Open our harts <sup>e</sup>, vnlock the eares  
of our vnderstanding, that hearing  
thy worde profitablie, we may ob-  
serue, learne, and embrace such  
things, as are necessarieto the con-  
firming of our faith, & amendment  
of life.

<sup>e</sup> Act. 16, 14.

Let thy word therefore <sup>f</sup> abide  
plentifullie among vs in al wisdome;  
giue vs thine holie spirit, that we  
may heare Sermons, not as the  
words of men <sup>g</sup>, but as they are in  
deede the word of God; and <sup>h</sup> wal-  
king worthie the same, as becom-  
meth the Sonnes of God, may liue  
in al godlines <sup>i</sup> and honestie, vsing  
thy word preached vnto the edifica-  
tion of our consciences; to our in-  
struction, to the comfort of our  
d. 4. minds,

<sup>f</sup> Col. 3, 16.

<sup>g</sup> 1. Thes. 2,  
verse. 13.

<sup>h</sup> 1. Thes. 2,  
verse. 12.

<sup>i</sup> 1. Ioh. 3, 10.



minds, and to the kindling of good motions, for the better seruing of thee in Christian patience: that we be not idle hearers onely <sup>k</sup> but earnest fulfillers of thy word.

<sup>k</sup>Iam. 1, 22. Matth. 7, 21. Rom. 2, 13. Bring to passe we beseech thee, O Lord, that the word thy seede <sup>l</sup> may stick in our harts, and take deepe roote: and that the dunging of our cold, and vnfruitful ground may become profitable, let vs both outwardlie embrace thy doctrine with a care, and inwardlie feele the operation therof in our minds: and so, rushing out of the bowels of the earth, and deliuered from tentation, bring out plentiful fruite to the glorie of thine holic Name.

Worke so within vs, that the Diuel <sup>m</sup> take not away the seede of thy word sown in our harts: let it not waxe barren, neither let vs be forgetful <sup>n</sup>, nor like vnfruitful hearers, which heare thy word to their iudgement, and greater condemnation.

Furthermore, keepe vs in thy faith and feare, that come what crosses <sup>o</sup> and aduersities there can, we may continually stick vnto thee in

in al our miseries.

Likewise aide vs, O God of our saluation, that the seede of thy word be not choaked among vs through cares, p riches, and pleasures of this world. P Luk. 8, 14.

And finally assist vs, that we be neuer found in the companie of mockers q into whome the Diuel q 2. Pet. 3, 3 hath entered, and blinded their 1. Tim. 4, 1. minds r, and therefore make a scof r Eph. 4, 17. at the preaching of thy word, which Rom. 1, 24, s walking after the lusts and desires & 26. of their owne flesh, doe wrap them- s Iude. 1, 4, selues in the horrible confusion of & 18. their owne desires, and shameful wickednes, whereby like mad men they cast themselues headlong into euerlasting destruction.

O Christ, Sonne of God, fountaine of al mercie and compassion, which art the Lorde of the whole flock, and t chiefe Byshop of our t 1. Pet. 2, 25 soules, worke thou effectually by thy ministers, speake within vs vn- to our harts the voice of thy Father: grant that we may truely discern the same, and distinguish it from the howling of woolues. For Psal. 19, 7. thy doctrine is pure, conuerting d. 5, the the

the soules; the testimonie of the Lord is sure, and giueth wisdom vnto the simple.

Grant therefore, that al of vs hearing thy word may receiue the same to our learning, amendment, comfort, and instruction, which is in righteousness <sup>x</sup> and in an honest, <sup>12.Tim. 2,</sup> and good conscience, that hauing <sup>verse. 22.</sup> heard the same we may keepe it <sup>yLuk. 8, 15.</sup> bringing forth fruit with patience, <sup>2Matth. 10,</sup> and <sup>z</sup> continue in the same al our <sup>verse. 22.</sup> life time, and neuer be tossed <sup>a</sup> or <sup>aEph. 4, 14.</sup> carried about with euerie winde of doctrine.

And thou holie Spirit, eternal God, kindle our cold harts with the fire of thy loue, cherish vs with thine healthful heate, and purge the filthines of our corrupted nature: keepe vs in thy lap, and worke within vs righteousness, and a life acceptable in thy sight.

Regenerate, and transforme vs into newe men; make vs diligent in the study of thy word; beate into our minds a true feare, and loue of thy name, that al vncleannes, and <sup>b</sup> Iam. 1, 21. superfluitie <sup>b</sup> of malice being cast off, we may receiue with meekenes thy



thy word ingrafted, which is able to  
saue our soules, in this world by in-  
choation, hereafter in ful perfecti-  
on, Amen.

## 7. A praier against false *Prophets.*



**M**erciful G O D, loue  
of mankinde, which  
hast forewarned vs of  
thine vnspeakeable  
goodnes to take heed  
a of false Prophets, comming vnto  
vs in sheepes clothing, being for al  
that inwardlie rauening woolues:  
And forasmuch b as in the latter  
daies, wherein we liue, it was pro-  
phecied there should be perilous  
times, wherein the Diuel c doth  
transfigure himselfe into an Angel  
of light: and false teachers with sub-  
tile workemen, hauing put on the  
person of Christ and of his Apostles  
d doe transforme themselves into  
the ministers of righteousness, carri-  
eng e the shew of godlines, but de-  
nie the power therof: And besides,  
sith by thine holie Spirit thou hast  
foretold that the wicked man f the  
d, 6. sonne

<sup>a</sup> Mat. 7, 15.

<sup>b</sup> 2. Tim. 3, 1

<sup>c</sup> 2. Cor. 11,  
verse. 14.

<sup>d</sup> 2. Cor. 11,  
verse. 13.  
15.

<sup>e</sup> 2. Tim. 3, 5

<sup>f</sup> 2. Thes. 2,  
verse. 3.

sonne of perdition, should come and  
carrie awaie many vnto eternal  
death, and perpetual damnation :

Grant, merciful God, that embrac-  
ing the loue of thy truth we may  
§ Col. 2, 8. shun al spirits of lieng & together  
with al errors and shew offalshood,  
and at no time be carried away  
h Mat. 24, 4. h from the true sense of thy worde,  
neither wander from the scope of  
our saluation; but perseuering con-  
stantlie and firmelie vnto the ende  
in thy word, may abide in the vnitie  
of the true catholike faith, & Chri-  
stian religion; and be neuer decea-  
ued any waie, neither by signes, nor  
i 2. Thes. 2, miracles, nor lies, neither i by anie  
v. 10. deceaueablenes of vnrighteousnes  
through the craft and subtiltie of  
k Eph. 4, 14. men k, whereby they beset vs, but,  
following thy truth simplie in loue,  
15. may continue false from al corrup-  
tion, and constant in the profession  
of the truth.

Keepe vs, omnipotent and eternal  
God, from al fanatical opinions;  
from seducing spirits, which sowe  
errors, and deadly contentions in  
thy Church; from false teachers,  
which priuile bring in pernicious  
heresies

7. *against false Prophets.*

43

heresies <sup>l</sup> and denie euen the Lord <sup>1</sup> 2.Pet.2,1.  
which hath dearelie bought them;  
By whom the waie of the Lorde is <sup>2.</sup>  
il spoken of; and which make sale <sup>3.</sup>  
of their hearers through couetous-  
nes.

Keepe vs <sup>m</sup> from greeuous and <sup>m</sup> Actes.20,  
greedie wolues, which spare not the <sup>verse. 29.</sup>  
flock, but cruellie deuour thy be-  
loued sheepe, through the poison of  
their liues, and erronious doctrine:

From men speaking peruerse  
things, to draw disciples after them,  
and to engender schismes to the  
tearing in peeces the vnitie of the  
Church:

From men of wicked and corrupt  
opinions raising dissentions & son-  
drie offences:

From tares <sup>n</sup> which the enuious <sup>n</sup> Matth.13,  
man, which is the Diuel, soweth and <sup>verse. 24.</sup>  
scattereth among good wheat.

From false Prophets <sup>o</sup> which <sup>o</sup> Mat.7,15.  
speake the visions of their own hart; <sup>Ierem.23,1.</sup>  
not from the mouth of the Lorde; <sup>Ezech.34,2</sup>  
which preach their owne dreames  
and fancies, seducing the people  
with lies:

From theeues <sup>p</sup> and robbers of <sup>p</sup> Ioh.10,1.  
soules; which kil both bodie and  
soule,



soule, and cast them headlong into hel fire.

Deliver vs from the rage of the Diuels thine enemies, which in their members utter out most horrible outcries against the truth; and departing from the rule of thy doctrine, propose the fained opinions of their owne inuentions manifestlie repugnant to thy Commandements.

Keepe thine elect in this most wicked world, that being seduced into foule errors, they swarue not from the truth.

9 Matth. 24,  
verse. 22.

Mar. 13, 20.

12. Theiss. 2,  
verse 8.

Esaie. 11, 4

Shorten the euil daies q of this dangerous and troublesome time.

Dispatch that sonne of iniquitie by the breath of thy mouth, and cut him off through the brightnes of thy comming.

Cause thy word, O God, to sound in our cares purelie and syncerelie; and make vs to follow the same with our whole hart; true faith; & Christian obedience! and throughlie to vnderstand the manifold precepts of thy pure word: that so approving the good, we may shun the waies of strangers leading from the right waie.

1 Iohn. 10, 5.

Be

Be thou our shepherd, O eternal  
 God <sup>t</sup> so shal we want nothing: put <sup>t</sup> Psal. 23, 1.  
 vs in the places of thy greene pa- 2  
 sture, and bring vs vnto the waters  
 of comfort; leade vs in the pathes 3  
 of righteousness for thy Name sake,  
 that we may haue hope, and not be  
 confounded in that daie when thy  
 Sonne our Lord shal appere, which  
 liueth with thee and raigneth in the  
 vnitie of the holie Spirit, a God for  
 euermore, Amen.

## 8. Euening praier, on *the Lordes daie.*



Almightie, and e-  
 ternal God, Father  
 of our Lorde Iesus  
 Christ, which to-  
 gether with thy  
 Sonne and the ho-  
 lie Ghost, didest create man <sup>a</sup> after  
 thine owne likenes, and breath <sup>b</sup> in-  
 to him the breath of life, the which  
 through thy goodnes continues at  
 thy pleasure:

Thou hast made <sup>c</sup> of one blood al <sup>c</sup> Aet. 17, 26  
 man-

<sup>a</sup> 1. Cor. 11, 7

<sup>b</sup> Gen. 2, 7.

mankind, and assigned times, and length of our life in this worlde :

Thou giuest life to the people on the earth, and breath to the walkers therein <sup>d</sup> which if thou take away they shal depart, and be turned into dust :

<sup>d</sup> Psal. 104, verse. 29.

We blesse thee heauenlie Father, and with al our harts giue thee thanks not onelie for sauing vs this daie from dangers : but also from our cradels for defending both our soules and bodies from death.

Wherefore magnifie the Lord, O  
<sup>e</sup> Luk. 1, 46. our soules <sup>e</sup>, and our spirits reioice  
 47. in God our Sauior. For he hath loo-  
 48. ked vpon the basenes and affliction  
 49. of his seruants. He that is mightie  
 hath done for vs great things ; and  
 30. holie is his Name. Wherefore we wil  
 praise the Lorde for euermore, be-  
 cause his mercie endureth from ge-  
 neration to generation on such as  
 feare him.

We wil shew forth his power in the euening, and when we go to bed we wil remember his mercie.

<sup>f</sup> Lam. 2, 19. Arise now <sup>f</sup>our soules, in the night praise your God : In the beginning of the watches poure out your harts  
 like



like water before the face of the Lord.

The Saints wil be ioicful with glorie &, and sing loude vpon their beds. 3 Ps. 149, 5.

We wil praise thee continuallie h, h Psal. 44, 8. and wil confesse thy name for euermore : for thou art the God which delighteth our harts, and maketh merie our soules. Therefore in the night we wil thinke vpon thy benefites; and our spirits shal consider of them.

For thou hast commanded that thy mercie be celebrated in the day time, and thy truth in the night.

O our Lord, and God of mercie i, Exod, 34, 6  
Psal. 103,  
verse. 2. & c. gentlenes, patience, pittie, & truth, which shewest mercie vnto thousands, and blottest out al our offences : we lift vp our soules vnto thee, and from our harts we pray, put not before thine eies the horrible confusion, vncleannes, and wickednes of our mindes, being replenished with lothsome darknes and ignorance, ful of doubtings and errors; our harts and wil are turned from thee our God; and al the powers and strength both of our soules and bodies

bodies are defiled, and filthilie weakened:

But Lord, of thy great mercy blot out our offences, looke vpon the troubles, and dolor of our harts, and forgiue al our sinnes. For lo, our soules are wounded, and cannot be holpen but onely through mercie.

\*Psal. 38, 3.

- There is no health in our flesh <sup>k</sup> because of thine anger: neither is there rest in our bones, because of
4. our sinnes. For our iniquities haue gone ouer our heads, and as an heauie burden haue pressed vs downe.
  5. Our wounds are putrified, and corrupt because of our foolishnes.

†Psal. 37, 8.

Asswage thine anger <sup>l</sup> and turne from thine indignation; pardon our faults; remit al punishment; and restore in vs the light of thy goodness, which was lost.

<sup>m</sup>Dan. 9, 19.

O Lord, heare <sup>m</sup>, O Lord, forgiue, harken, O our God; for thine owne sake: for thy Name is called vpon by vs.

O God of heauen and earth, in this euening tide doe we cal vnto thee, that remitting our sinnes, thou wouldest receiue vs into thy protection, and keepe vs this night, that the

the diuel haue no power ouer vs.

Be thou watchful ouer vs, O eternal Sauior, least the subtil tempter apprehend vs. For thou art made for vs an euerlasting protector.

For behold, whether we sleepe or wake; whether we liue or die, we are thine: thou art our creator and redeemer.

Stand therefore on our behalfe in the watch with the armie of thy celestial warriors thine Angels, which, being filled with perfect goodnes, and perpetual integritie, behold<sup>n</sup> thy face alwaies in the heauens.

<sup>n</sup> Matth. 18,  
verse. 10.

Expel from vs and our houses wicked spirits, which be our mortal enemies, that they damage vs in no case: and deliuer vs from persecutors, o which laie snares for our destruction. Turne not away thy mercie and truth from vs.

<sup>o</sup> Ps. 143, 3.

O God assist vs, that peaceably we may rest, and sleepe in quiet. We wil lay vs downe in peace & slepe: for thou Lord alone makest vs to dwel in safetie without danger.

<sup>p</sup> Psal. 4, 8.

Hide vs q in thy Tabernacle, O Lord, that sitting in thy secret place,  
and

<sup>q</sup> Psal. 27, 5.



and abiding vnder the shadowe of  
thy wings, we may saie vnto thee,  
Lorde thou art our keeper, and our  
refuge; O God we wil trust in thee,  
and wil feare no danger. And al-  
though we were in extreeme dark-  
nes: yet wil we not feare. Though  
Psal. 23, 4. we should walke in the mids of the  
shadow of death: yet wil we dread  
none euil. For thou art with vs: thy  
rod and thy staffe they doe comfort  
vs.

Let thy mercie; O God, follow vs  
al the daies of our life, that we may  
dwel in thine House in longnes of  
daies; praising thee euermore with  
the Sonne, and holie Ghost  
one true God raigning  
worlds without  
ende, A-  
men.



I. On Mondaie, Morning praier.

51



BLESSED <sup>a</sup> be the Lorde God, which alone doth wondrous things; and blessed be the name of his Maieſtie for euermore, which hath set <sup>b</sup> the Sunne to lighten the daie, and ordained the moone, with the course of ſtars to go before the night.

<sup>a</sup> Pſa. 72, 18.

19.

<sup>b</sup> Genesis. 1, verſ. 14, &c. Pſal. 136, 8. Iere. 31, 35.

O moſt hie God <sup>c</sup> the day is thine, and the night is thine: thou haſt framed the light and the Sunne. By thine vnſpeakeable wiſedome thou haſt diſtinguiſhed the daie and the night; and ſo haſt thou decreed, that while the world ſhal laſt, this courſe of times and daies ſhal neuer haue an ende: ſo that man in the night may reſt, and againe when daie comes, go about his buſines, and labor <sup>d</sup> vntil the euening.

<sup>c</sup> Pſ. 74, 16.

<sup>d</sup> Pſal. 104, verſe. 23.

O Lord <sup>e</sup> thy truth endureth for euer; thou laiedſt the foundation of the earth, and it endureth; by thine appointment the daie doth laſt: for al are thy ſeruants.

<sup>e</sup> Pſal. 119, verſe. 90.

For

For these and al other thy benefites we praise thee greatlie; & giue thee thanks for thy exceeding glorie: euen as it becometh vs euerie daie <sup>f</sup>ro preuent the Sunne rising, to blesse thine holie Name, and to worship thee at the appearing of the daie star.

We extol thine infinite goodnes in like sort for keeping vs this night past both from the power and tyrannie of Satan; from the snares & subtiltie of al our enemies; and finalie from dangers both of soule, and bodie. For of thy singular goodnes and fatherlie care <sup>g</sup> thou hast made vs quietlie to sleepe and rest this night; againe thou hast suffered vs to awake, and opened our eies, giuing them power to see, and behold the morning light <sup>h</sup> which now appeareth.

Therefore we wil sing of thy power; & praise thy mercie in the morning: for thou art our defence, and refuge in the daie of our trouble.

<sup>i</sup> Psal. 86, 12. O our helper <sup>i</sup> we wil praise thee with al our harts, and glorifie thy Name for euer. For great is thy mercie toward vs; thou hast deliuered



uered our soules from the lowest graue.

Hadest not thou bin our defence, innumerable euils had ouerwhelmed vs : so that we should not haue risen to praise thy Name . Had not thy word<sup>k</sup> bin our comfort we had without doubt perished in our affliction : Wherefore we wil not for euer be forgetful of thy iustifications : for they haue reuiued vs.

Vnto thee<sup>l</sup> Lord wil we list vp our eies on hie from whence our helpe shal come . Betimes<sup>m</sup> in the morning doe we cal vpon thee, that thy mercie<sup>n</sup> may preuent vs, and thy goodnes ouertake vs quicklie.

Let thy fauor preuent vs<sup>o</sup> as doth the Sunne, which rising spreadeth his beames ouer al the partes of the earth ; and as the light of the morning<sup>p</sup> when the Sunne appeareth, earelie when it shineth without the cloudes. After the same sort giue vs thy cleerenes, and shew thy countenance ouer vs; that lightened by thy word, we may walke al this day long circumspectlie and warelie in the waies of thy commandements, that, being blinded in the daie time, we runne

<sup>k</sup>Ps. 119, 92.

93.

<sup>l</sup>Ps. 121, 1.

<sup>m</sup>Ps. 59, 16.

<sup>n</sup>Ps. 79, 8.

<sup>o</sup>Eccl. 4 2, 2

<sup>p</sup>2. Sam. 23, verse. 4.

runne not into darkenes, neither  
 ¶ Iob. 5, 14. grope qat noone day as in the night  
 wandering from the pathes of thy  
 iudgements.

• Psal. 67, 1. O God <sup>r</sup>, be merciful vnto vs, and  
 bleffe vs, shew vs the light of thy  
 countenance, and be gracious vnto  
 2. vs: That we may know thy way vp-  
 on earth, and thy sauing health a-  
 mong al nations.

† Psal. 69, 17. O most merciful GOD <sup>f</sup> turne  
 thine eies of compassion vpon vs  
 and haue mercie on vs. Looke vpon  
 ‡ Psal. 31, 18. vs <sup>t</sup> with thy fauorable couētenance,  
 and turne not thy face from thy ser-  
 uants. Open our eies <sup>u</sup> that we may  
 consider the wonderful things in  
 thy Lawe; and make vs in the mor-  
 ning <sup>x</sup> to behold thy glorie.

× Exo. 16, 7. O God, guider of our life y for-  
 y Ecclef. 23, sake vs not; neither giue vs a prowd  
 verse. 4, &c. looke, and turne from vs the filthi-  
 nes of desire. Remooue from our  
 harts al concupiscence, and take  
 from thy seruants too ouerbolde a  
 stomack; suffer vs not to run head-  
 long into riotousnes, and bellichere;  
 let not vnlawful loue ouercome vs,  
 and giue not thy seruants ouer into  
 impudent mindes. Turne our eies  
 z that

z that they behold no vanitie, and <sup>z</sup> Ps. 119, 37.  
strengthen vs in thy waie; & grant  
that the offences in this world ouer-  
throw vs not.

Beholde, Lord, <sup>a</sup> our soules lust <sup>a</sup> Ps. 119, 81.  
after thy saluation, and we long for  
thy worde;

We beseech thee, O Lord, with  
a most earnest affection, and humbly  
craue at thy merciful hands, that  
this daie, and euermore thou wilt  
keepe vs, and al ours <sup>b</sup> from the ar- <sup>b</sup> Psal. 9, 5.  
row flieng in the daie, from the pe-  
stilence and plague that destroyeth  
at noone tide. Hide vs vnder thy  
wings, and vnder thy feathers we  
wil haue hope. 6.

Blinde the eies <sup>c</sup> of our enimies <sup>c</sup> Ps. 69, 23.  
that they see not; and make their  
loines alwaie to tremble. But open  
thine eies ouer vs, and be thou vnto  
vs a mightie protector this daie, a  
firmament of strength, a couering  
against heate and parching, a sha-  
dowe at noone tide, a defence from  
offending, an assister from falling, a  
comforter of our soules, a lightener  
of our minds, and a giuer of health  
and happines in Christ our Lorde,  
Amen.



## 2. A thankesgiuing for our redemption.

<sup>a</sup> Mat. 16, 16

Matt. 14, 33.

<sup>b</sup> Iohn. 1, 1.



Iesu Christ, Sonne<sup>a</sup> of  
the liuing God, which  
art the eternal word<sup>b</sup>  
that was in the begin-  
ning : the true & sub-

<sup>c</sup> 2. Cor. 4, 4

Colos. 1, 15.

Hebru. 1, 3.

stantial image<sup>c</sup> of thine eternal  
Father; the character and brightnes  
of his glory: begotten of him before  
al worlds, of one vndiuided essence,  
of like maiestie, and equal glorie :

We worship thee, light of lights,  
verie God of verie God, begotten  
not made, of one substance with the  
Father by whom <sup>d</sup> al things were  
made.

<sup>d</sup> Col. 1, 16.

Hebr. 1, 10.

We thanke thee for al thy bene-  
fits generallie, & speciallie for that  
at an appointed time<sup>e</sup> according to  
the eternal counsaile, and decree of  
the Father, thou didst voluntarilie  
for vs men, and for our saluatiō des-  
cend from heauen; and was incar-  
nate by the holie Ghost, borne of  
the vnspotted and pure virgine Ma-  
rie; and truelie toke our flesh vpon  
thee; and saued vs miserable, wret-  
ched,

<sup>e</sup> Galat. 4, 4.

ched, and damned sinners; and deli-  
 uered vs from death, and power of  
 Satan, <sup>f</sup> not with golde and siluer; <sup>f</sup> 1. Pet 1, 18.  
 but by thine holie and precious  
 blood, and by thine vnderferued pas-  
 sion and death, and that of thine in-  
 finite goodnes and mercie without  
 any merits, or worthines of ours.

19.

For al which we yeeld thee most  
 hartie thanks, as we are bounde.  
 For thou alone being iust hast satis-  
 fied by thine obedience the iudge-  
 ment of the Father; and, on our be-  
 halfe offering the sacrifice of thy  
 bodie, hast deliuered vs from the  
 tyrannie of death, whereby we were  
 held captiues. For so great was the  
 displeasure of thy Father against  
 our sinnes, that no creature could  
 assuage the same, but thou alone,  
 O onely begotten Sonne of God.

O Christ most merciful God, how  
 inestimable is thy loue towards al  
 mankind; how infinite and vnspeak-  
 able thy goodnes; how woonderful  
 thine humilitie. For <sup>g</sup> thou being <sup>g</sup> Rom. 5,  
 iust didst die & suffer for the vniust. <sup>verse. 6. & c.</sup>  
 A greater loue <sup>h</sup> can no man haue, <sup>1. Pet. 3, 18.</sup>  
 than to giue his life for his friend: <sup>g</sup> Ioh. 15, 13.  
 but thou commendest thine abun-  
 dant,

c. 2.

<sup>i</sup>1. Pe. 2, 22. dant, & most burning affection to-  
<sup>2</sup>Cor. 5, 21. ward vs, in that, being voide <sup>i</sup> of al  
 Rom. 5, 6. fault, thou wouldest suffer death for  
<sup>k</sup>Col. 1, 21. our sakes, being as yet strangers <sup>k</sup>, &  
 thine enimies, and hast reconciled  
 vs by thy death vnto thy Father,  
 and appeased his most heauie dis-  
 pleasure, forgiuing al our sinnes, and  
<sup>1</sup>Col. 2, 14. cancelling the hand writing<sup>l</sup> which  
 was against vs, which was contrarie  
 vnto vs hast taken it out of the way,  
 and fastened it vpon the crosse: And  
<sup>15</sup>. hast spoiled principalities and pow-  
 ers, and made a shew of them open-  
 lie, triumphing ouer them by thy  
 selfe, and by thy profitable arising  
 againe from the dead hast repared  
 our true righteousnes which con-  
 sisteth in the forgiuing of our sins:  
 and hast made vs acceptable to thy  
 Father, whereby wee please him  
 through our reconciliation: thou  
 dost comfort our harts by the prea-  
 ching of thy Gospel, which worketh  
 in vs the beginning of eternal life,  
 and by thine holie Spirit thou kind-  
 lest in vs like motions vnto thy  
 selfe, whereby we please thy Father  
 through thee and thine obedience.

O Lord Iesu Christ, lambe of God  
 in which



2. m which takest awaie the sins of the world, haue mercie vpon vs ; thou which sauest vs through thine owne merit & virtue, grant vs thy grace, that the fruit of thy most sacred passion, may worke effectually and profitablie within vs ; let not the labor which thou hast taken, & the paine that thou hast suffered for our redemption be in vaine through our vnthankfulness. m Ioh. 1, 29.

O thou eternal intercessor, word of God, and n his wisdom, which n 1. Cor. 1, outwardlie speakest vnto vs by the vers. 23. & c. preaching of the Gospel, instruct inwardlie our troubled harts by thy liuely word, and effectual consolation, that being mindful of thy sacrifice and suffering for our sinnes, we may feele true comfort and peace of the holie Spirit in our harts.

Kindle in our breasts a liuelie faith depending vpon thy benefits, that being deliuered from the feare of hel, we may finde o righteousness in o 1. Cor. 1, thee, & eternal life. For thou didst verse. 30. suffer p for our sinnes, & rise againe p Rom. 4, 25 for our iustification, that liuing we shold hereafter not liue to our selues, but to thee which diedst, and rosest  
e. 3. againe

again for vs.

q 2 Cor. 5,  
verse. 15.  
Roman. 6,  
verse. 4, &c.

r 1. Pe. 3, 21.

Grant therefore q that likewise being quickned we may rise againe from al our sinnes, and liue in thee; and may be thine properlie abiding in thy kingdome, & serue thee with a willing minde in righteousnes and true holines: so that at length r in the latter daie we may rise againe with our bodies vnto a blessed life, and so both in bodie & soule being redeemed from al euils, in perpetual blisse & happines may triumph with al thine holie Angels, Patriarches, Prophets, and al thine elect, and endued with vnspeakable and euerlasting ioie, may praise thee our Sauior, which hast ascended aboue al the heauens, & sittest at the right hand of God the Father almightie, with whom thou liuest and reignest for euermore, Amen.

### 3. A praier for Faith.

a Reue. 1, 8.



Eternal God, and heauenlie Father, which art Alpha, & Omega, the beginning & the ending: thou art the cause,

likewise  
e againe  
in thee;  
abiding  
ce with  
nes and  
gth r in  
againc  
ed life,  
e being  
erpetu-  
triumph  
Patri-  
e elect,  
le and  
ce our  
aboue  
e right  
ghtie,  
ignest  
1.  
d hea-  
which  
nega,  
& the  
t the  
ause,

cause, and absolute perfection of our  
life and saluation: the euerlasting  
and infinit good, from whom pro-  
ceedeth euerie<sup>b</sup> good giuing and  
euerie perfect gift, to wit from the  
Father of lights, with whom is no  
variableness, neither shadowing by  
turning:

<sup>b</sup> Iam. 1, 17.

We beseech thee in the Name of  
our Sauior Christ thy Sonne, that  
through thine holic Spirit thou wilt  
plant in our harts a true knowledge  
of the same thy Sonne, and keepe vs  
therein euermore; & make it plen-  
tiful and prosper euerie daie, that  
replenished with the knowledge of  
thy wil, in al wisdome and spiritual  
vnderstanding, we may walke<sup>c</sup> wor-  
thie the Lorde, pleasing thee in al  
things, being fruitful in al good  
works, and encreasing in thy know-  
ledge: <sup>d</sup> strengthened in al might  
through his glorious power vnto al  
patience, and long suffering with  
ioiefulness: and may <sup>e</sup> abounde in  
faith, and word, and knowledge, and  
al diligence.

<sup>c</sup> Philipp. 1.  
verse. 27.  
Colos. 1, 10.  
Ephes. 4, 1.  
1. Thes. 2, 10  
1. Cor. 1, 5.  
<sup>d</sup> Col. 1, 11.

<sup>e</sup> 2. Cor. 8, 7

For this cause we bowe our knees  
f vnto thee Father of our Lorde Ie-  
sus Christ (of whom is named the

<sup>f</sup> Eph. 3, 14.

15.



Ephes. 3, 16. whole family in heauen & in earth)  
 that thou wilt grant vs according to  
 the riches of thy glorie, that we may  
 be strengthened by thine holie Spi-  
 17. rit into new men; that Christ may  
 dwel in our harts by faith; being  
 18. rooted and grounded in loue, may  
 be able with al Saints to compre-  
 hend the true knowledge of thine  
 essence and wil, according vnto thy  
 word reuealed.

g 1. Iohn. 4, No man g hath seene thee, O God,  
 verse. 12. at anie time; neither hath anie be-  
 i Tim. 6, 16. helde the countenance of thy Ma-  
 Exo. 33, 20. iestie. For h no man knoweth the  
 h Mat. 11, 27 Sonne which is of thy verie sub-  
 stance, but thou the Father alone;  
 neither hath any knowen thee but  
 the Sonne, & he to whom he doth  
 reueale thee.

Wherefore we beseech thee of  
 i Ioh. 6, 44 thine infinit goodnes and mercie i  
 draw vs vnto him, & let him bring  
 k Luk. 1, 77. vs vnto thee. Giue the knowledge k  
 of saluation to thy people, by the re-  
 mission of their sinnes through thy  
 i Ephes. 1, 7. tender mercie: that in thy Sonne i  
 we may find righteousness, euen re-  
 mission of sinnes, reconciliation, and  
 newnes of our mindes through the  
 holie

3. *for Faith.*

holie Spirit, whereby we may become heires of eternal life, being iustified <sup>m</sup> by the grace of Christ, <sup>m Titus. 3, 5</sup> in whom we belecue, which was offered for our sinnes. For he taking our punishment vpon himselfe, did satisfie thy iustice fullie, and washed vs by his pretious blood <sup>n</sup> from al <sup>n Reuel. 1, 5.</sup> our iniquities; and reconciled vs <sup>o</sup> <sup>o Col. 1, 21.</sup> in the bodie of his flesh through death, to make vs holie, and blameles, and without fault in thy sight. 22.

Make vs therefore strong in faith, and constant to resist al the ingins of Satan; and proceeding from faith to faith to attaine that righteousness which is auailable before thee by the redemption <sup>p</sup> which is in Christ <sup>p Rom. 3, 24</sup> Iesu, whom thou hast appointed to 25. be a reconciliation through faith in his blood, that iustified by his grace we may haue peace of conscience, and free access vnto the Father.

Holie, and merciful God, we humble beseech thee, which hast raised in vs the sparkles of true faith, make perfect this good which thou hast begun in vs <sup>q</sup>, and bring it vntil the <sup>q Philip. 1, 6</sup> daie of our Lord Iesu Christ; whereby abounding more and more in 9.

c. 5.                      know-

knowledge and in al iudgement, we  
 Philip. 1, 10. may allow the better, and be pure  
 without offence vntil that daie, fil-  
 11. led with the, fruite of righteousnes  
 which are by Iesus Christ vnto the  
 glorie, and praise of God.

<sup>r</sup> Psa. 68, 28. Wherefore <sup>r</sup> appoint thy strength,  
 establish, O God, which thou hast  
 wrought in vs: that fighting <sup>f</sup> a good  
 fight we may retaine faith & a good  
 19. conscience, least vnder persecution  
 and aduersities being tossed, we  
 make shipwrack of our faith.

Helpe our weake and feeble faith,  
 which is like the graine of mustard  
 seede within vs <sup>t</sup>, that encreasing  
<sup>t</sup> Mat. 17, 20. dailie more and more, it may take  
 Luke. 17, 6. deepe roote, and remaine firme al-  
 waies and immoueable: and neuer  
 vanish awaie among so many sectes  
 and diuisions in this worlde.

Extinguish al the doubtings of thy  
 wil sticking in our corrupt nature;  
 let vs not mistrust thy promises of  
 eternal and temporal benefits, but  
 applieng thy promises vnto our  
 selues, alwaies giue credit vnto thy  
 worde; and so depending wholie  
 therevpon, contrarie to al sense of  
 humane reason, we shal obtaine a  
 crowne



4. *for the Kingdome of God.*

65

crowne of immortal glorie.

Grant likewise, heauenlie Father,  
 u that our faith be not barren, vaine, <sup>u</sup> Iam. 2, 14.  
 or dead without good workes, and  
 fruites x of the Spirit, but effectual <sup>x</sup> Gal. 5, 22.  
 working by charitie, that we may re-  
 ceiuue y the ende of our faith, euen <sup>y</sup> 1. Pet. 1, 9.  
 the saluation of our soules; and be-  
 hold thee, whome we now see by  
 faith as it were in a glasse darklie z, <sup>z</sup> 1. Cor. 13,  
 in another world, looking vpon thy <sup>verse.</sup> 12.  
 Maiestie face to face in Christ our  
 Sauior, our Lord, and God, Amen.

4. A praier for the King-  
*dome of God.*



Merciful, and gracious  
 God, which hast cal-  
 led vs a vnto thy king- <sup>a</sup> 1. Thes. 2,  
 dome and glorie; and <sup>verse.</sup> 12.  
 of thy fatherlie and  
 good pleasure enioined vs this  
 care, that first b and afore al things <sup>b</sup> Mat. 6, 33.  
 we should seeke thy Kingdome, and  
 the righteousnes thereof:

We beseech thee through, and  
 for thy Sonne our Lorde, and Sau-  
 ior Christ his sake, teach our weake  
 minds; gouerne our wil and harts,  
 e. 6. that,

that, without inuerting this thine appointed order, we may first seeke that thou maiest shine within vs; apprehende thy righteousnes by a true and liuelie faith, and be vnited vnto thee our eternal King.

Grant therefore that thy worde may be preached euerie where plainelie and purelie without fraud, and that <sup>c</sup> we may cast downe al our  
<sup>e 2. Cor. 10,</sup> <sup>verse.</sup> 5. imaginations, and euerie hie thing  
<sup>d Ephes. 1, 6.</sup> that is exalted against thy know-  
ledge; and leade our vnderstanding  
captiue to the obedience of the  
worde which thou hast deliuered:  
and obey thy Gospel in al simplicitie  
of faith, according to the good ple-  
sure of thy wil <sup>d</sup> to the praise of the  
glorie of thy grace.

Assist vs, O our Father which art in heauen, that both thy word may be purely and sincerely preached, & we thereby, as becometh the sonnes of God, reformed in our liues.

Giue vs thine holie Spirit, that we may belecue thy word through thy grace, and so leade a godlie and virtuous life in this worlde, and liue hereafter with thy sonne in eternal blisse.

Breake

Breake thou of, and hinder al the consultations and deuises, both of the diuel, the worlde, and the flesh, which do neither sanctifie thine holie Name, nor suffer thy kingdome to be brought vnto vs.

Comfort, and keepe vs stronglie in thy word, and faith, cuen til our liues ende : that so both thy good and gracious wil may be done in our harts, and they which as yet beleeue not thy worde, by our good conuersation<sup>e</sup>, may be wonne to thy Gospel, and glorifie thee our God to the encrease of thy celestial kingdome.

e 1. Pet. 2, 12

1 Pet. 3, 16.

Matth. 5, 16.

Make vs meete <sup>f</sup> to be partakers of the inheritance of the Saints in light; Thou which hast deliuered vs from the power of darknes, & translated vs into the kingdome of thy beloued sonne <sup>g</sup> in whom <sup>h</sup> we haue redemption through his blood, that is the remission of sinnes; that we may be grounded and stablished in faith, and not mooued awaie from the hope of the Gospel, but may walke <sup>i</sup> vnblameable, and without fault in thy sight as it becommeth the children of light <sup>k</sup> in al godlines

f Col. 1, 12.

13.

g Mat. 3, 17.

Matth. 17, 5.

Hebru. 1, 5.

h Col. 1, 14.

23.

i 1. Cor. 1, 8.

Ephes. 1, 4.

Colos. 1, 22.

k 1. Tim. 2, 2



nes and honestie.

And forasmuch as thy kingdome  
 1 Rom. 14, 1 is not meate nor drinke, neither  
 verse. 17. consisteth in ceremonies and tradi-  
 tions, which are inuented by man,  
 neither commeth it with obseruati-  
 m Luke. 17, ons m; neither is it in word n but in  
 verse. 20. righteousnes o, and peace, and ioie  
 1. Cor. 4, in the holie Ghost, and p in power:  
 verse. 20. Grant, O eternal god, that we, being  
 o Rom. 14, borne anew q by thy word and ho-  
 verse. 17. lie Spirit, may attaine the inheri-  
 P 1. Thes. 1, 5 tance r of eternal life; and lifting  
 q 1. Pe. 1, 23 vp our harts on hie s where Christ  
 r 1. Pet. 1, 4 sitteth at thy right hande, may set  
 s Coloss. 3. our affections on things which are  
 verse. 1, & 2. aboue, and not on things on the  
 earth.

Therefore be thou present with  
 vs in these latter daies of the world  
 and begin thy kingdome in vs; prof-  
 per the same with thy diuine assis-  
 tance, that we may be conformable  
 vnto thy godlie pleasure, purchasing  
 thy fauor in this world, and after-  
 ward in thy newe kingdome, in the  
 kingdome of glorie, where thou God  
 art al in al, may ioiefullie remaine  
 with thee for euermore.

Grant therefore that we may be  
 t poore

t poore in spirit, in hart humble, sorrowful in minde for our offences; and may with al our harts hunger u and thirst after righteousnes: Make vs lowlie and courteous; liberal, and pittiful, pure in hart and peacemakers, likewise in persecutions and troubles patient, that we neither take nor giue offence vnto any; but may exercise our selues in the workes of charitie, and of mercie, feeding the hungrie \* giuing drinke to the thirstie, clothing the naked y, lodging strangers, comforting the weake, and visiting the imprisoned.

t Matth. 5,  
verse. 3, &c.  
Luke. 6, 20.  
u Matth. 5,  
verse. 6, &c.

\* Matth. 25,  
vers. 35, &c.  
y Esai. 58, 7.  
Ezec. 18. 7.

Finallie, of thine abundant mercie, grant, that in thy last iudgement we may heare that ioieful, and most cōfortable voice of thy welbeloued Sonne, saieng z Come ye blessed of my Father, inherite the kingdome prepared for you from the foundations of the worlde, Amen.

z Matth. 25,  
verse. 34.

## 5. A praier for Magistrates.



Most mightie G O D,  
King of al the world,  
which by thine holie  
Spirit hast commanded a that supplications,

a 1. Tim. 2, 1.

ons, praier, intercessions, and gi-  
 uing of thanks be made for al men :  
 for Kings and for al that are in au-  
 thoritie, which thou hast placed b  
 to be rulers of the earth according  
 to thy good wisdom, and set in go-  
 uernement at thy good pleasure.  
 For thou exaltest some vnto the top  
 of honor c and protectest their dig-  
 nitie (thou castest not downe the  
 mighty which art mighty thy selfe)  
 and placest Kings in their throne.  
 For al power d is from thee.

<sup>a</sup> 1. Tim. 2, 2.  
<sup>b</sup> Eccl. 10, 4.  
<sup>c</sup> Job. 36, 7.  
<sup>d</sup> Rom. 13, 1.  
 Wilsd. 6, 3.

We beseech thee therefore euen  
 with deepe sighs of hart, O Lord of  
 Lordes, that forgiuing our sinnes  
 thou woldest giue good Rulers; and  
 also maintaine their auctoritie.  
 For among men there is no place  
 for Lawe and iustice, where the ru-  
 lers and princes whom thou hast  
 appointed are not feared.

Vphold al the states, and gouer-  
 nors of this realme; and protect  
 them from destruction in these gre-  
 uous calamities, and miserable dis-  
 order of these latter daies.

Especiallye preserue our Noble  
 Queene, and hir godlie Counsaile:  
 grant them a long, healthful, & good  
 life;



life; that they may deuoutlie serue thee, and iustlie doe their office.

Lighten their minds with the knowledge of thy sacred word, that they may deale wisely<sup>e</sup> and be learned which iudge the earth; seruing thee in feare, and reioicing in trembling. Let them embrace discipline and kisse the Sonne the Sauior of the world: least happilie he be angrie, and they perish in the waie.

<sup>e</sup> Psal. 2, 10.

11.

12.

Blesse them, O God, that they may alwaies hope in thee, <sup>f</sup> nourish thy ministers, giue reliefe vnto thy Gospel; and open their gates <sup>g</sup> that the King of glorie may come in, the Lord of power, which is mightie in battel.

<sup>f</sup> Esa. 49, 23.

<sup>g</sup> Psal. 24, 7.

8.

Giue them a care of godlines, that they may giue their goods to the erecting & cherishing of the church; and shew themselues Patrones and defenders of the same. Make them diligent in rooting out superstition, and in promoting thy Kingdome; in maintaining the puritie of doctrine; in remoouing al offences; and finallie in wyping awaie al filthines which both defile thy religion, and deface thy glory: that the commers  
after

after vs haue none occasion of transgressing.

Blesse them with sober counsaile, wisdom, industrie and courage of minde. Giue them good successe in al their enterprises, & prosper their doings. Let them consider that they are placed to defend the good and innocent; and with seuerer punishment <sup>h</sup> to correct the wicked and rebellious: so shal wickednes <sup>i</sup> be taken from among vs, and the publicke state remaine in safetie, to the preservation of mankind, and continuance both of common & Christian peace to the glorie of thy sacred Maiestie, and the commoditie of their subiects; to the rooting out of ignorance and error; and to the furtherance of good artes, honest trades, and liberal studies.

<sup>k</sup>Prou. 21, 1.

And forasmuch <sup>k</sup> as the harts of Kings, Queenes, and of al men are in thine handes, so that thou canst turne them at thy pleasure, we beseech thee, almightie and merciful God, that it would please thee to turne from crueltie to clemencie the minds of al Tyrans and vnmmerciful Princes, that they mooue not war

war against thee rashlie, wherby the course of thy diuine worde may be hindered; worldlie substance wickedlie consumed; and their subiects polled vnreasonably & deuoured:

But giue vnto al in auctoritie quiet harts, desirous of christian concord, that they may remember they are the ministers of God to maintaine his glorie, & to keepe their people from iniurie and oppression; and beare the sword <sup>l</sup> to take vengeance <sup>1 Rom. 13, 4.</sup> on them which doe euil on the behalfe of God. For they rule not for their owne cause, but for the publike welfare; neither may they doe what they list, but are bound to seeke the profit of their subiectes, and to set forth the glorie of God.

Let them not therefore abuse their auctoritie & power: but grant them grace to remember continuallie that they are mortal men, whose Lord is in heauen, which respecteth no person <sup>m</sup>; and afore whose iudgment seat <sup>n</sup> they must al appeare, and giue an account vnto thee the true and righteous God, iudge both of the quicke and dead, which reignest and rulest for euermore, Amen.

A

<sup>m</sup> Eph. 6, 9.<sup>n</sup> Psal. 9, 7.

2. Cor. 5, 10.

Rom. 14, 10.

Wild. 6, 5.



## 6. A praier for Subiects.



Most merciful God, at  
thy beck do al things  
bow, both in heauen,  
and in earth; at thy  
voice doe both wind

<sup>a</sup> Mat. 8, 26.

<sup>a</sup> and seas obey, confessing thy Ma-  
iestie.

<sup>b</sup> Phil. 2, 10.

Rom. 14, 11.

Esa. 45, 23.

Euerie knee <sup>b</sup> boweth vnto thee  
both of things in heauen, & things  
in earth, & things vnder the earth:

<sup>c</sup> Rom. 13, 1.

1. Pet. 2, 13.

meete it is also that we obeie thee,  
which hast commanded al Subiects

to giue due obedience <sup>c</sup> and reue-

rence vnto their lawful magistrates,

which subiection thou hast inioined

vnto vs not onelie to auoide pu-

nishment, but especiallie to keepe

and reteine a good conscience. For

<sup>d</sup> Rom. 13, 2

al auctoritie is ordained by thee <sup>d</sup>,

that the world euerie where may be

godlie and quietlie gouerned. For

much more safelie doe we liue vn-

der lawes and iudgement, than if

euerie man had the bridle at wil to

roaue as he list.

We beseech thee therefore, O  
eternal God, that first of al in euerie  
thing,

thing, and in al things, we may obey thee <sup>e</sup> our most high and mightie <sup>e</sup> 1.Tim.1,17 God, King of the whole world before any creature, and that in true faith, and godlie feare.

Next <sup>f</sup> that al Subiects, and priuate persons with al singlenes of hart, in al thinges, which are not contrarie to thy worde, may obcie their publike Magistrate hauing power & auctoritie ouer them; and submit themselues <sup>g</sup> to euerie ciuil <sup>g</sup> 1.Pet.2,13 ordinance, for thy sake, not to the King onelie as to the chiefe, but to other inferior officers sent from him, for the punishment of euil doers, and for the praise of the good. Let them alwaies remember that this subiection and obedience thou requirest to be shoven as to thine owne ordinance, whereby the safetie of mankind is maintained.

Wherefore bend thou our harts, and guide them, that we enuie not the honor due to our Superiors; neither obraie, nor backbyte them, but rather, honoring them most dutifullie, may both praie <sup>h</sup> for them, and paie with willing mindes <sup>h</sup> 1.Tim.2,1. whatsoeuer by the ciuil law, and by nature

nature we are bound to doe.

Be it far from vs, O Almighty God, that any of vs should despise, raile i or in his hart with euil vnto his Prince, or Superiors. For thou hast vouchsafed them the title of Gods k in the holie Scriptures: because they rule in thy steed here on the earth. Hence it is, that whosoever resist their Superiors l, and forsake the yoke of obedience, are said to resist thine ordinance, and shal receiue to themselues iudgement, running into the foule crime of treason against thy sacred person; and staining their conscience with the filthie spot of obstinacie and disobedience, giuing an occasion vnto the wicked to slander thy Gospel.

Grant also that inferiors, & subiects be not burdened with ouer great & new exactions, vnlawful paiments, and intollerable tributes, neither oppressed with greeuous seruitude, or pilled by any other violence, or tyrannie. And if in any place Lions and woolues shew their crueltie toward thy seruants, their godlie Subiects, plucking their skinnest m from them, breaking their bones, and deuouring

<sup>1</sup>Exo. 22, 28

Acts. 23, 5.

<sup>k</sup>Psal. 82, 6.

<sup>l</sup>Rom. 13, 2

<sup>m</sup>Mica. 3, 2.



uouring thy people none otherwise  
than if they shoulde eate bread  
giue patience vnto thine afflicted  
members, that they may quietlie  
susteine their miserable seruitude,  
as a crosse sent from thee o for a tri-  
al of their faith and patience.

<sup>n</sup>Psal. 14, 4.

<sup>o</sup>1. Pet. 1, 7.

Wisd. 3, 5.

Deut. 8, 2.

Eccles. 2, 5.

Prou. 17, 3.

Aide vs with thy comfort, where-  
by we may with patient minds suf-  
fer the troubles which in this last and  
doting age of this world more and  
more encrease; remembring that  
thou God, hast prepared thy throne  
p in iudgement to iudge the worlde  
in equitie, and thy people with righ-  
teousnes; to be a refuge for the  
poore, and an helper in due time,  
euen in affliction. For q the poore  
shal not alwaie be forgotten: the  
hope of the afflicted shal not perish  
for euer.

<sup>p</sup> Psal. 9, 7.

8.

9.

<sup>q</sup> Psal. 9, 18.

Wherefore listen thou vnto the  
praier and sighes of thy seruants  
which crie vnto thee, & aide them,  
as thou didst the children of Israël,  
whose miserie, calamitie, and bon-  
dage thou didst behold, r deliuering  
them frō the greuous seruitude of  
Egypt; and bringing them out of the  
yron fornace s of Pharaο, through  
thy

<sup>r</sup> Ezod. 3, 7.

8.

<sup>s</sup> Deu. 4, 20.

thy mighty and stretched out arme.

Keepe vs also from vngodlie and idolatrous Magistrates, that we be not vnder the yoke, and gouernement of Infidels & Ethnikes, which wil be vnto vs and our posteritie in steede of thornes and prickes offering continual occasions of Apostasie, & reuolting from true religion.

<sup>1</sup>Iosua. 23,  
verse. 13.

<sup>u</sup>Psa. 125, 3

Suffer not the rod of the wicked to rest vpon the lot of the righteous, least the righteous put forth their hand vnto wickednes.

<sup>1</sup>Rom: 6, 12

Breake in peeces the scepters of the wicked: and <sup>x</sup>deliuer vs from the yoake of sinne, that wee offer not our members as instruments of vnrighteousnes, and that wickednes rage not in our mortal bodies to the suppressing of the soule and bodie, which liuest and raigest in al eternitie, Amen.

## 7. A praier against the enimies of Gods truth.



God most hie, whose dwelling is aboue the cloudes, and rulest al things both in heauen and earth; <sup>a</sup> Why do the

<sup>a</sup>Psal. 2, 1.

arme.  
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we be  
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which  
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Apostat-  
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oue the  
ulest al  
heauen  
Why do  
the

7. *against the enimies of Gods trust.*  
garde the workes of thine handes :  
therefore destroie and ouerthrowe  
them, so that they neuer be able to  
arise againe.

O God of Sabbaoth, fight thou  
against them P that fight against vs; P Psal. 35, 1.  
laie hand vpon thy shield and buck- 2.  
ler, & stand vp for our helpe ; bring  
out also the speare, and encounter 3.  
with them which persecute vs, that  
we may knowe thy saluation on the  
earth.

Giue the victorie ouer thine eni-  
mies vnto our Magistrates, capi-  
taines, and conductors of thy peo-  
ple. Blessed be the Lorde q our 9 Ps. 144, 1.  
strength which teacheth the hands  
of our soldiors to fight; and their fin-  
gers to war. For thou art our aide,  
and the defence in whom we trust;  
thou destroiest al our enimies. For  
r the victorie commeth from hea- r 1. Mach. 3,  
uen, and is not gotten by the multi- verse. 19.  
tude of an host. The King is not sa- 2. Chr. 20, 6  
ued f by the multitude of warriors; f Psal. 33, 16.  
neither is the mightie man deliue- 17.  
red by his great strength. An horse  
is a vaine thing; and shal not deli-  
uer anie by his mightie bones. But t Indit. 9, 11.  
t thine, O Lord, is the power. Thou Iudges 7, 2.  
f. 2. canst



<sup>a</sup>2. Chro. 14. canst aswel saue by a fewen as by  
 verse. 11. manie. Saluation belongeth vnto  
 2. Chr. 16, 8. the Lord<sup>x</sup>, and his blessing is vpon  
<sup>x</sup>Psal. 3, 8. the people.

<sup>y</sup>Psa. 10, 15. Wherefore y breake thou the  
 arme of the vngodlie; weaken their  
 strength; bring al their counsailes to  
 naught; destroie them which trust  
<sup>z</sup>in their multitudes and in their  
 chariots, & in their speares, shields,  
 and arrowes. For thou art our God  
 which breakest the battels; the  
 8. Lorde is thy Name. Lift vp thine  
 arme as thou didst in the begin-  
 ning, & breake their strength with  
 2. thy power. Ouerthrowe their force  
 in thy displeasure, which vowe to  
 violate thy sanctuarie, and to pol-  
 lute the Tabernacle of thy most glo-  
 10. rious Name. Grant Lord that with  
 their owne sword their pride may  
 be cut of.

<sup>a</sup>Psal. 6, 10. Let them al be confounded a  
<sup>b</sup>Psal. 35, 4. which hate thee; let the<sup>b</sup> be brought  
 to shame which deale wickedlie. Let  
<sup>c</sup>Psalm. 1, 4. them be as chaffe<sup>c</sup> before the wind,  
 Psal. 35, 5. and let thine Angel scatter them.  
 Let the enimies of thy Chuch blush  
 and be trobled greatlie; let them be  
 turned back and brought to speedie  
 confusion,

8. *Euening praier.*

confusion, that thy Name be not  
blasphemed among the Gentiles,  
Amen.

8. *Euening praier,  
on Mondaie.*

ALMIGHTIE,  
and merciful God,  
thou hast made  
the Moone for cer-  
taine seasons<sup>a</sup>; the  
Sunne, which thou  
hast created, knoweth his going  
downe; Thou makest darknes, and  
it is night, wherein men betake them  
to rest, cease from their worke, and  
recreate their wearied members  
through sleepe. Thou art the God  
b forming light, and creating dark-  
nes.

<sup>a</sup> Ps. 104, 19.

20.

<sup>b</sup> Esai. 45, 7.

Therefore in the euening we wil  
praise thee, and going to bed wil  
giue thee thanks, because thou hast  
kept vs this daie of thine onelie  
mercie without any merit of ours  
from al danger and hurt.

When we are in trouble we calyp-  
on

f. 3.

on thee, and in the euening wil we remember thy mercie and truth, which thou hast shewed vnto vs abundantlie.

<sup>e</sup>Pfal. 119, 148. Our eies preuent <sup>c</sup> the night watches to meditate vpon thy wonderful things; and our studies shal be alwaies of the excellencie of thy Name. For <sup>d</sup> thou hast sent from heauen and deliuered vs; and hast brought them to shame that troade  
4. vpon vs. O God, thou hast sent thy mercie and truth, and taken our soules from the mids of them which compassed vs about.

<sup>e</sup>Pfal. 54, 6. Therefore <sup>e</sup> we wil sacrifice free lie vnto thee, and praise thy most glorious Name. For thou hast deliuered vs from al troble, and our eies haue seene our desire vpon our enemies.

<sup>f</sup>Pfal. 88, 1. O Lorde, God of our saluation <sup>f</sup>, daie and night doe we crie before thee; when our eies are trobled through griefe and bitternes of our soules, we poure out our teares before thee, and in this place we humblie beseech thee, couer and put out al our offences; that as the Sunne of this daie is now downe and hidden:



den : so thou woldest also hide al  
our iniquities, and drowne al our  
offences <sup>g</sup> in the bottom of the sea, <sup>g</sup> Mica. 7, 19  
that they neuer be seene with eies,  
nor come forth into iudgement.

O our God, we blush, and are  
ashamed to lift vp our eies vnto  
thee. For we are not worthie to lift  
vp our eies vnto Heauen, because  
h our sinnes are mo than the heares <sup>h</sup> Psa. 40, 12  
of our head. Our offences haue ta-  
ken such hold on vs that we are vn-  
able to looke vp.

We haue sinned, O Lord, we haue  
sinned i and haue committed ini- <sup>i</sup> Dan. 9, 5.  
quitie, yea, we haue rebelled, and  
departed from thy precepts, & from  
thy iudgements; We haue not obei-  
ed thy seruants which spake in thy  
Name to our Kings, to our Princes,  
and to our Fathers, and to al the  
people of the lande.

O Lord, righteousness belongeth <sup>7.</sup>  
vnto thee; but vnto vs open shame  
and confusion.

O Lord <sup>k</sup> thou art iust, and al thy <sup>k</sup> Tob. 3, 2.  
works, and al thy waies are mercie  
and truth; thou iudgeth truelie and  
rightlie for euer. Remember vs, and  
looke vpon vs according to the mul-  
f. 4. titude

titute of thy mercies, neither punish vs for our sinnes, nor remember our offences, nor our forefathers, which haue not obeyed thy commandements.

<sup>1</sup> Psal. 6, 6.

We faint<sup>l</sup> in our mourning, we wil cause our bed to swim, and water our couitch with teares. Our eies be trobled through the griefe of our wickednes, and our faces be withered.

<sup>m</sup> Psal. 84, 8.

O Lord, God of hosts, <sup>m</sup> heare our praier; O God our protector behold and looke vpon the face of Christ thine onelie begotten Sonne making intercession for vs, and winke at our offences.

<sup>a</sup> Psal. 51, 9.

Hide thy face from our sinnes<sup>n</sup> & blot out al our iniquities. Create  
 10. in vs cleane harts, O God, and renew right spirits within vs. Cast vs  
 11. not away from thy presence, & take not thine holie spirit frō vs. Restore  
 12. to vs the ioie of thy saluation and stablish vs with thy free Spirit, that we may doe al things according to thy wil, and serue thee alwaies with a willing minde.

O Christ King of glorie, we beseech thee blessed Lorde, defend vs  
 this

this night; let our rest be in thee,  
graunt vs thy grace that neither  
much sleepe ouerwhelme vs, nor  
Satan inuade vs; nor the flesh be-  
traie vs vnto him and make vs gil-  
tie in thy sight.

Let our eies sleepe, but let our  
harts wake, & cause thy right hand  
to protect such as trust in thee. O  
Lord, lighten our eies that we slepe  
not in death, that Satan hurt vs not,  
and our enimie saie, o I haue pre-  
uailed against them.

o Psal. 13, 4.

Watch ouer vs, O eternal Sauior,  
least the subtil tempter ouertake vs,  
and we sleepe a perpetual sleepe P,  
and wake no more. For thou art  
made our euerlasting helper.

P Ierem. 51,  
ve. 39, & 57.

Keepe vs as the apple of thine eie,  
q hide vs vnder the shadowe of thy  
wings, O Lorde, that neither ouglie  
visions, nor horrible dreames, nor  
fights and monstrous appariti-  
ons r trouble vs in the darke.

q Psal. 17, 8.

r Wild. 17, 4

In thy Name, O sweete Iesu, wil  
we go to bed, and giue sleepe to our  
eies, and slomber to our eie lids,  
compasse vs about, and raise vs a-  
gaine to the ioieful sight of to mor-  
row light; and after this miserable  
f. 5. life



life bring vs to the beholding of  
 eternal happines, that in thy light  
 ¶ Psal. 36, 9.    ¶ we may see light, and euer-  
 more praise thee raig-  
 ning worlds with-  
 out ende,  
 Amen.



## I. On Tuesdaie, Mor- ning praier.



¶ Ephe. 3, 9.

Almightie, cuerli-  
 uing, true, & mer-  
 ciful God, eternal  
 Father of our Lord  
 Iesu Christ, which  
 together <sup>a</sup> with thy  
 Sonne and the holie Ghost hast  
 created the frame of this worlde  
 withal things therin contained, and  
 preseruest the same as yet accor-  
 ding to thy free pleasure: al crea-  
 tures without ceassing euermore  
 should extol and praise thee, & that  
 doe

doe euen the very fowles of the aire  
 b which carelie in the morning a- b Wis. 17, 17  
 mong the thick branches of trees, Psal. 104, 12.  
 and from the mids of rocks, giuing  
 out their sound and flieng about in  
 the aire with most pleasant tunes  
 doe magnifie thee the cternal God,  
 Lord, and Creator of al things.

And therfore we men also carelie  
 in the morning shold praise thee for  
 thy benefits, and euermore extol  
 thy mercie with diuine commendations.

Thou hast preserued vs this  
 night passed, and from our cradles  
 to this present houre hast thou kept  
 vs safe. Thou hast caused vs to come  
 from sleēpe and darkenes vnto the  
 light of this daie: and from our beds  
 through thy benignitie we doe arise  
 in safetie.

Hadst not thou, O Lorde, bin pre-  
 sent with vs, and watched vs, the  
 insatiable crueltie of Satan had  
 deuoured vs. Hadst not thou kept  
 our houses and vs c the keeper of c Psal. 127, 1.  
 the Citie had watched in vaine.

If the Lorde had not bin on our  
 side d when men rose vp against vs, d Psal. 124, 1.  
 they had then swallowed vs vp 3.  
 f. 6. quicke,

Psal. 124, 4.

quicke, when their wrath was kindled against vs: then had the waters (of troble) drowned vs, and the streame (of miseries) had gone ouer  
 5. our soules; yea the swelling & merciles waters had gone ouer our  
 6. soules. Blessed be the Lorde which hath not giuen vs a praie for their  
 7. teeth. Our soules are escaped, euen as a bird out of the snare of the fowlers, the snare is broken, and we are  
 8. deliuered. Our helpe is in the Name of the Lorde which hath made both heauen and earth.

Now harken therefore vnto our  
 \* Psal. 5, 2. words, O Lorde, e marke our crie, vnderstand the voice of our praier,  
 3. our King and our God. For vnto thee, Lorde we wil praie, heare our voice in the morning.

Earelie wil we stand before thee, and behold thy fortitude and Maiestie, looking for thine assistance with a woonderful desire.

O God and gouernor, raise vs vp  
 f Esai. 50, 4. earelie f earelie we saie list vp our eares to the hearing of thee our instructor. Open thou our eares g that  
 g Prou. 2, 2. we rebel not against thee, neither yet go backward; but let thy voice  
 found



found in our eares: make them obedient vnto thee <sup>h</sup> that we be not obstinate like the serpent, neither hardened like the deafe adder <sup>i</sup> which stoppeth his eares: but let them be open <sup>k</sup> to heare thy Lawes and testimonies: and harken alwaies vnto the crie of the poore <sup>l</sup>; that the morning light may rise vnto vs, and our light breake foorth as the daie, and our health spring vp sodeinlie.

Againe, <sup>m</sup> shut vp our eares, hedge them in with thornes, and put bars vpon them, that they neither admit nor allowe false doctrine, and that they turne not <sup>n</sup> from the truth to fables, and other follies.

But thou, O our God and Creator, which didst plant the eare <sup>o</sup> & hearest al things, make the same with a willing and readie minde to obeie thee our maker and Redeemer.

Heare vs, Lorde, for thy louing kindnes is good <sup>p</sup> turne vnto vs according to the multitude of thy tender mercies: & <sup>q</sup> stop not thine eare from our sighing and from our crie.

Incline thine eare <sup>r</sup>, O Lord, and heare vs, for we are poore and needie.

<sup>h</sup> Psal. 40, 6.<sup>i</sup> Psal. 58, 4.<sup>k</sup> Esai. 8, 20.<sup>l</sup> Pro. 21, 13.<sup>m</sup> Eccle. 28, verse. 24.<sup>n</sup> 2. Tim. 4, verse. 4.<sup>o</sup> Psa. 94, 9.<sup>p</sup> Psa. 69, 16.<sup>q</sup> Lam. 3, 56.<sup>r</sup> Psal. 86, 1.

Psal. 143, 8.

✓ Psal. 51, 8.

SII

die. Haue mercie on vs, O Lord, because we crie vnto thee al the daie long. Let vs heare thy louing kindness <sup>f</sup> in the morning, which is better than al riches, yea, than life it selfe; make vs to heare ioie <sup>t</sup> and gladnes, that the bones which thou hast broken may reioice.

We beseech thee, O eternal God, by the incarnation and natiuitie of thy Sonne Iesu Christ, that through thy worde entering into our eares, and mindes, thou wilt transforme vs into new men, and be borne of <sup>u</sup> 1. Pet. 2, 2. thee, and as new borne babes <sup>u</sup> may desire that milke not of bodie, but of the minde which knowes no de-  
3. ceipt: whereby we may growe, and taste how sweete thy promise is vnto the godlie; which embrace the same through faith: and that laicng  
<sup>2</sup> 1. Pet. 2, 1. aside <sup>x</sup> al malitiousnes, and guile, and al dissimulation and enuie, we  
<sup>y</sup> 1. Cor. 14, may walke as children, <sup>y</sup> but in vnder-  
verse. 20. standing, may be perfect.

<sup>m</sup>M

<sup>2</sup> Psal. 112, 7.

And being thus regenerated, kepe vs, O eternal God, both this day and at al times from euil tydings <sup>z</sup> that our eares heare no rumors of wars, nor be terrefied by any greetuous chance.

2. *for our Sanctification.*

chance. Fil vs in this houre with thy fauor, that al this daie reioicing together, we may delight in thy praises, through our Lord Iesus Christ which liueth and raigneth with thee for euermore, Amen.

2. A thankesgiuing vnto  
*God for our Sanctification.*

God the holie Ghost which proceedest <sup>a</sup> *Ioh. 15, 26.* from the Father and the Sonne, and with them art worshipped and glorified in the vnitie <sup>b</sup> *I. Ioh. 5, 7.* of the true and eternal Deitie, and art also the substantiall amitie betweene the Father and the Sonne:

We worship thee, we praise and glorifie thee, and with our whole hart we thanke thee for al thy benefits: especiallie for calling vs by the voice of the Gospel <sup>c</sup> *2. Timo. 1, verse. 7, & c.* vnto the Christian congregation; for illuminating vs with thy gifts; for sanctifying vs with a stedfast faith, and for keeping vs hetherto in the same. For by the font of the wholesome lauer, that is, by the water of holie bap-



baptisme, being poured into vs, thou dost continuallie worke in vs regeneration d and renuing of the inwarde man.

\* Titus. 3, 5.

Harken we beseech thee, vnto our supplication, & teach vs miserable men, which by the proper strength of our only reason cā by no meanes trust in, or approach to Christ our Lorde and Sauour, teach vs, O our God, what thy pleasure is, and leade

\* Ioh. 16, 13.

\* 1. Cor. 12, 3

vs e into al truth. For f without thine assistance none can saie that Iesus is the Lord.

O blessed light, fil the inwarde partes of thy faithful; without thy grace nothing is within man, which is not hurtful. Wash that is filthie; water that is drie; heale that is wounded; bow the obstinate; cherish the frozen; and reclame them which wander. Giue to thy faithful trusting in thee, the reward of wel doing; the entrance into happines, and euerlasting comfort.

\* Esai. 11, 2.

Thou in thy giftes 8 seuensfold, which art the Spirit of the Lord, the spirit of wisdom & vnderstanding, the spirit of counsel & strength; the spirit of knowledge, and of the feare of

of

to vs, thou  
n vs rege-  
of the in-

e, vnto our  
miserable  
r strength  
o meanes  
Christ our  
vs, O our  
and leade  
without  
saie that

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e feare  
of

2. *for our Sanctification.*

of the Lord: inspire into vs through  
the preaching of the Gospel, thine  
heauenlie wisedome about thine  
essence and diuine pleasure, which  
is hid from the world.

Grant that we may know the Fa-  
ther and the Sonne by thee, and  
may alwaies belecue that thou art  
the spirit of them both: and so wor-  
ship one God in trinitie, and the tri-  
nitie in vnitie: whose wil is, that not  
one should perish <sup>h</sup> but be conuer-  
ted and liue; and <sup>i</sup> that as many as  
belecue in the Sonne should haue  
euerlasting life. For <sup>k</sup> the Father  
sent the Sonne not to condemne  
the worlde: but that the worlde  
through him might be saued.

<sup>h</sup>Eze. 33, 11.

Ezech. 3, 21.

<sup>i</sup>Ioh. 6, 40.

<sup>k</sup>Ioh. 3, 17.

Iohn. 9, 39.

Iohn. 12, 47.

O Lightener of the minde, poure  
vpon vs thy new light, and purge  
the horrible darknes of our minds,  
so that we may see and knowe our  
chiefe Father, whom <sup>l</sup> pure eies on-  
lie doe behold.

<sup>l</sup>Matt. 5, 8.

O thou heauenlie comforter <sup>m</sup>  
giue vnto vs a testimonie; & grant  
vnto our minds a token of the cer-  
taintie of our beliefe, so that wee  
doubt not, neither wauer about thy  
diuine goodnes toward vs.

<sup>m</sup>Iohn. 15,

verse. 26.

Iohn. 14, 26.

Make

Make our harts quiet and secure,  
that with a full trust and confidence  
<sup>n</sup> Heb. 4, 16. we may approach to the throne of  
<sup>o</sup> Galat. 4, 5. thine heauenlie grace, receiuing  
 by adoption the right of children;  
 and inflamed with spiritual ioie in  
 al boldnes and libertie <sup>p</sup> may crie,  
 Rom. 8, 15. Abba Father.

Thou which art the earnest <sup>q</sup> of  
<sup>q</sup> Ephes. 1, our inheritance to the redemption  
 ve. 13, & 14. of the promise, and art effectual by  
 2. Cor. 5, 5. thy worde and Sacraments; signe  
 2. Cor. 1, 22 our harts with the seale <sup>r</sup> of thy pro-  
 Ephes. 4, 3. mise, whereby we may haue the  
 same, and retaine it surelie in our  
 harts, through thy deede.

<sup>s</sup> Iohn. 16, 7. Thou most faithful Aduocate <sup>s</sup>  
 strengthen vs against al the assaults  
 and tentations of Satan: so that we  
 may neuer doubt of thy diuine pro-  
 uidence and predestination, where-  
 by we are chosen and called in  
 Christ vnto euerlasting life, and ne-  
 uer, being stroken with a seruile  
 feare, and oppressed with dreadful  
 doubtings, may in a rage flie and  
 forsake our God.

O surpassing comforter, leaue vs  
 not destitute of thine aide, and  
 patronage, but vouchsafe euermore  
 to



to be present with vs in our crosses  
and troubles; least otherwise we faint.  
But rather make vs to reioice in tri-  
bulations, knowing <sup>t</sup> that a crowne <sup>t</sup> Iam. 1, 12.  
of life is laide vp for such as loue  
him.

O thou teacher of men instruct  
vs how, and what we ought to praie  
for <sup>u</sup> according to thy wil, that we <sup>u</sup> Rom. 8, 26  
may be heard <sup>x</sup> and make thou in-  
tercession for vs, with sighes that  
cannot be expressed. <sup>x</sup> 1. Ioh. 5, 14

O thou clenſer of the hart, giue  
vnto vs the ſimplicite of minde  
without gal and bitterneſſe, which  
deſcendedſt y in Iordan vpon our <sup>y</sup> Matt. 3, 16.  
Lorde and Sauior Chriſt in the like-  
neſſe of a doue <sup>z</sup> that we may be void <sup>z</sup> Luk. 3, 22.  
of a bitter enuie, and contention in <sup>a</sup> Iam. 3, 14.  
our harts; and haue no roote <sup>b</sup> a- <sup>b</sup> Deu. 29, 18  
mong vs, that bringeth forth gal <sup>Actes. 8, 23.</sup>  
and wormewood.

O thou ſubſtantial flame proce-  
ding from the breſt of the Father  
and his eternal Sonne, lighten our  
harts with the fire of chaſte & bur-  
ning loue: thou which apperedſt at  
the feaſt of Pentecoſt vnto the Apo-  
ſtles in clouen tongues <sup>c</sup> like fire; <sup>c</sup> Actes 2, 3.  
ſce vnto our coldneſſe, and comfort

vs

<sup>d</sup>1. Iohn, 2,  
vc. 20, & 27.

vs with thy quickening heate and breathings, that we may receiue thy chrisme <sup>d</sup> and annointment.

<sup>e</sup>1. Cor. 3, 16  
1. Cor. 6, 19.

O thou ghest of the soule, make thee a mansion place within the secret parts of our harts; that we may be an house for thy diuinitie <sup>e</sup> which may dwel perpetuallie in our members, and neuer depart from vs, through our Lorde and Sauior Christ, Amen.

### 3. A praier for a sted- *fast hope.*

<sup>a</sup>2. Cor. 1, 3.  
Ephes 1, 3.

<sup>b</sup>1. Pet. 1, 3.



Blessed be God <sup>a</sup> euen the Father of our Lord Iesus Christ which according to his abundant mercie <sup>b</sup> hath begotten vs againe vnto a liuelie hope by the resurrection of his Sonne from the dead to an inheritance immortal, and vndefiled, and that vadeth not away, reserued in heaven for such as belecue on him, through the confession of the truth, which is according to godlines <sup>c</sup> vnder the hope of eternal life, <sup>d</sup> which God, that cannot lie, hath promised,

<sup>e</sup>Titus. 1, 1.

<sup>d</sup>Nom. 23,  
verse. 19.

promised, before the world began.

For<sup>e</sup> we are saued by hope. But <sup>e</sup>Rom.8,24  
hope that is seene is no hope. For  
how can a man hope for that which  
he seeth? But if we hope for that we  
see not, we doe with patience abide  
for it. 25.

For such is the wil of almightie  
God, that we shal not haue saluati-  
on as long as we are here in this  
world, but onelie in hope, nourish-  
ing the same as it were clasped in  
our armes: but then we shal per-  
ceiue the same in deede, when we  
depart from hence one daie.

For hope is the vnseparable com-  
panion of Faith. For how can that  
be hoped for, which is not belee-  
ued? And this hope depending vp-  
on the promise of God is so cer-  
taine, as if the thing it selfe were  
present. For God which hath pro-  
mised to vs saluation, is truth<sup>f</sup>; and <sup>f</sup>Iohn. 14,  
can neither deceaue, nor be de- <sup>ve.6,16,26.</sup>  
ceaued.

Wherefore we beseech thee, O  
eternal Father, autor & of hope and <sup>g</sup>Rom. 15,  
comfort, fil vs with al ioie and peace <sup>verse. 13.</sup>  
in beleeuing, that we may abounde  
in hope, through the power of the  
holie



<sup>b</sup>Rom. 4, 18. holie Ghost, and aboue hope <sup>h</sup> in hope beleeuing may neuer doubt of thy promises, but in a sure confidence of hart applie to our selues the remission of sinnes, and verilie beleue that we please thee through Christ, looking in a certaine and strong hope, through sufferance for the saluation of our soules in the life to come.

And albeit the helpes of our happines appeare not in this world, yet let vs retaine a stedfast hope among al the terrors and feares of conscience; and neuer suffer the same to be taken from vs by any snares of

<sup>i</sup>Titus. 2, 13. Satan: but expecting <sup>i</sup> that blessed appearing of the glorie of the mightie God, and of our Sauior Christ, which hath giuen himselfe for vs, alwaies fasten the same vpon the good things absent and to come.

O thou onelie begotten Sonne of  
<sup>k</sup>2. Thes. 2, 16. God which hast loued vs <sup>k</sup>, and giuen vs euerlasting comfort & hope through grace, comfort our harts, &  
 17. establish vs in euery word and good worke; that we stick not vncertaine, neither be tossed betweene hope &  
<sup>l</sup>Hebr. 3, 6. feare, but may hold fast <sup>l</sup> the confidence.

4. *for christian Humilitie.*

gedst thy selfe downe from the hiest  
top of glorie to vtter shame, putting  
on our flesh, thy Maiestie being hid  
and dissembled for a time. And so  
becamest thou obedient vnto thy  
Father not onelie in obeieing him  
with greater reuerence than anie  
other creature else did: but also in  
offering vp thy selfe a sacrifice for  
sinnes, thereby to redeeme vs being  
bondslaues through pride vnto sin  
and death, & to exalt vs to an hope  
of eternal life; and withal by thine  
example to teach vs, and to propose  
an example of true lowlines, and  
humilitie, saieng <sup>h</sup>, Learne of me,  
for I am meeke, and lowlie in hart: <sup>h</sup> Matth 11,  
verse. 29.

We beseech thee through thine  
humilitie and passion, giue vnto vs  
a contrite spirit, a <sup>i</sup> contrite and an  
humbled hart, which thou despisest  
not, O Lord. For thou art neere vn-  
to al them <sup>k</sup> which are of a troubled  
hart, and wilt saue such as are hum-  
ble in spirit. Thou regardest their  
praiers, & giuest to them thy grace,  
and thy secrets <sup>l</sup> are reuealed vnto  
the lowlie. <sup>l</sup> Psal. 51, 17.  
<sup>k</sup> Psal. 34, 18.  
<sup>l</sup> Eccl. 3, 30.

Grant therefore that we following  
thy footesteps may humble our  
selues

selues from the hart without hypocrisie.

Turne our harts that they be not wickedlie humbled,<sup>m</sup> after the manner of hypocrites, which bow themselves, and are sad casting downe their faces towards the earth, whose inward parts notwithstanding are full of deceit.

O God, holie Ghost, which art the ruler of our mindes, and the giuer of good gifts; which not onelie commendest, but also commandest vs to haue benignitie<sup>n</sup>, lowlines, modestie, and patience that being clothed therewithal we may endeavour to facion our selues after thee, thinking modestlie and soberlie of our selues:

Gouerne thou our minds, that we may be subiect one to another, not onelie honoring, but also preuenting o one another in dooing the same; and alwaies applieng our selues to humilitie, may seeke thy glorie, and the profit of our neighbor.

Let neither pride<sup>p</sup> nor luxuriousnes haue dominion either in our sence or speech; neither let vs lift vp our



our peccocks feathers, nor extol our  
eielsids through arrogancie; neither  
glorie in proude and vaine opini-  
ons q: but by humblenes of minde, <sup>9 Phil. 2, 3.</sup>  
submitting our selues one to ano- <sup>Rom. 12, 10.</sup>  
ther, may thinke others better than  
our selues, and consider what our  
condition is. For man taken from  
the earth must returne vnto the  
same, and be the heire <sup>r</sup> of wormes <sup>t Ecc. 10, 12.</sup>  
and serpents.

Especially our request is, that  
we be not puffed vp in spiritual  
gifts: remooue arrogancie & pride  
from vs, that our harts <sup>f</sup> be not lif- <sup>t Psal. 131, 1.</sup>  
ted vp, nor yet our eies exalted; nei-  
ther let vs wade in greater & higher  
things than becommeth vs; cause vs  
to frame and tame our minds like a  
child newlie weaned, which is lowly  
with his mother. Let our minds be  
weaned like a childe <sup>t</sup> knowing not <sup>t Matt. 18, 3.</sup>  
what pride meanes.

Keepe the prowde diuel that he  
prouoke vs not to sinne, nor to swel  
vp through a vaine perswasion of  
fleshlie righteousness, neither wic-  
kedlie to boast of thy gifts, abusing  
them to our owne glorie, and con-  
tempt of others.

<sup>u</sup>Esai. 5, 21.

Suffer vs not to seeme wise <sup>u</sup> in our owne eies. Amende this vice ingrafted in vs by nature, that no man loue or like himselfe too wel; and in respect of himself contemne others, hauing not the like, or not so excellent gift as he hath.

<sup>x</sup>Iam. 3, 15.  
<sup>y</sup>Iam. 3, 16.

Suffer not good wits, & teachers armed with publike auctoritie to be pricked and tickled with the spurs of pride & curiositie to the moouing of idle questions, and disputations, either through ambition or hatred. For that is not the wisdom descending from aboue: but earthlie, <sup>x</sup>sensual, and diuelish. For y where emulation and strife is, there is sedition and al manner of euil works.

Grant therefore that al of vs being humble may be exalted to eternal life, Amen.

## 5. A praier for wedded *folkes.*



Most holie God, and merciful father, which of thy singular prouidence, and woonderful wisdom diddest ordaine

ordaine matrimonie in Paradyse<sup>a</sup>,  
and that in the time of innocencie;  
for the multiplieng and conseruati-  
on of mankinde: thereby to gather  
vnto thy selfe continuallie out of  
godlie families, an holie catholike  
church which may rightly acknow-  
ledge, serue, and celebrate thine ho-  
lie name for euermore, and deliuer  
the true vnderstanding of thee vnto  
posterities by one generation to an-  
other.

This thine institution did thy  
Sonne, God coequal with thee and  
coeternal, confirme and adorne in  
Cana of Galile by turning water<sup>b</sup> into good wine. A notable honoring  
of mariage doubtles for Christ not  
onlie to be present himselfe at the  
nuptial feast, but also to set out the  
same with the first myracle that he  
wrought after his natiuitie.

Likewise thy holie Spirit doth  
witnes by the worde deliuered vnto  
vs, and saith, that<sup>c</sup> mariage is ho-  
norable among al. And the same  
thy Spirit reioiceth in three things  
d which are commended both be-  
fore God and man, in the concorde  
of brethren, in the loue of neigh-  
g. 4. bors,

<sup>a</sup> Gen. 2, 24.

<sup>b</sup> Iohn. 2, 8.

<sup>c</sup> Heb. 13, 4.

<sup>d</sup> Eccl. 2 5, 1.



bors, and in a man and wife that agree wel together. For such as be at variance can neither cal vpon thee as they should, nor please thee as they ought.

O eternal God it is sufficientlie apparent, with what a rage and insatiable hatred, Satan, the most deadlie enimie to al thy works, doth labour and set himselfe to the breaking of, and ouerthrow of this thy sacred ordinance.

Wherefore, we beseech thee, impart thy fauor vnto al married folks, that they may acknowledge thee to be the autor and institutor of this knitting together in wedlock; and knowe and belecue stedfastlie that they are in a good estate, wherein they may please thee through christ thy Sonne.

For hauing this comfort they wil more willinglie and cheerefully discharge the duties of their calling in true confidence, and calling vpon thy Name. But such as doubt of their kinde of life, hauing their conscience wounded, & trobled minds, can neither cal vpon thee truelie, nor cheerefullie go about, and finish  
their

their affaires.

Grant therefore vnto al and euerie married bodie, that in true faith and confession they may retaine the indissoluble chaine of wedded state, and the strong bonds of godly fellowship: that they may loue one another, and in the sweate of their browes <sup>e</sup>ate their bread; and bring <sup>e</sup>Gen. 3, 19. vp their children <sup>f</sup> in al godlines, <sup>f</sup>Ephes. 6, 4. through instruction, and information of the Lorde, and neuer feare the crosse which accompanieth this kinde of life.

Worke so that Satan by no meanes weaken and ouerthrowe this thine ordinance; nor that married folkes, wearied with the troubles of wedded life, raise mortal hatred among themselues, and so detest and abhor this thine holie institution, & seeke vnlawful diuorcements. For by this engine of incredulitie, and snare of mistrust being comprehended, they wil easilie rush headlong into enormous offences by casting of the yoke of the Lorde, and be carried through dissention into horrible confusions of concupiscence, to adulterie, whoredome, wicked forsakings,

so long, til polluted with filthie spots, and defiled with most horrible stains they bring themselues hedlong into euerlasting torments.

Grant therefore, O most merciful God, that al at debate may come to amitie, and be reconciled in thy Name, and, being mindful of the knot of mariage, and mutual bond betweene them, may dwel and liue peaceable together in true faith, and feare of thy Name:

81. Cor. 7, 3.

That husbands g, abusing their auctoritie, doe not exercise tyrannie ouer their wiues, but rather loue them, and dwel with them according to knowledge h, giuing honor vnto them as vnto the weaker vessels, euen as to them which are also heires of grace and life:

h 1. Pet. 3, 7.

Likewise that matrones contemne not their husbands, denieng subiection, but rather studie by chaste obedience, and holie conuersation and lowlines to ouercome them.

Let neither hate other extreme-  
lie, and so violate the state of marriage, and bring themselues out of thy fauor, through their discorde and contention, wherby their praiers be  
inter-



interrupted. For where neither part doe their dutie, there must needs ensue first pouertie, subtilltie, lieng, and al impietic: afterward a wounded conscience; and last of al vtter despaire.

O most chaste God, which didst therefore institute the order of matrimonie, that by the same both the weake nature of mankinde might liue purelie in lawful wedlock, and an holie Church be gathered vnto thy selfe: giue thy blessing to al which are married, that they may haue godlie children, & their wiues i proue like the fruiteful vine, and their children appere like the oliue branches round about their table, and may see their childers children, the peace & safetie of the Church, the which, Christ thy Sonne repaier of mankind by taking our flesh vpon him, hath copled to himselfe, which liueth and raigneth with thee in the vnitie of the holie Spirit a God for euermore, Amen.

i Psa. 128, 3.

6.

g. 6.

A

## 6. A praier for yong folkes.



Most merciful God,  
and eternal Father,  
which out of the  
mouth of babes <sup>a</sup> and  
sucklings hast ordai-

<sup>a</sup> Psal. 8, 2.

ned strength of thy praise; and wilt  
also <sup>b</sup> that yong men and maidens,  
old men and children should praise  
thee the eternal God, in true con-  
fessing, inuocating, and celebrating  
of thy diuine maiestie through al  
generations for euermore:

<sup>b</sup> Pl. 148, 12.

<sup>c</sup> Exo. 20, 12.  
Deutr. 5, 16.  
Matth. 15, 4.  
Ephes. 6, 2.  
Colos. 3, 20.  
Mark. 7, 10.  
Eccles. 3, 9.

Thou hast enioined vnto chil-  
dren that they shewe <sup>c</sup> due honor,  
subiection, and reuerence to their  
parents, and obeie them willinglie  
in al good and lawful things:

We beseech thee, on the behalfe  
of al infants, children, and yonger  
sort, as wel maidens, as of the male-  
kind, implant in them a true feare of  
thy Name, that from their youth  
<sup>d</sup> Ioh. 17, 3. they may confesse thee <sup>d</sup> to be the  
onelie true God, and Iesus whom  
thou hast sent to be Christ; and en-  
crease daily in this wholesoe know-  
ledge,

ledge, profiting as in yeeres e so in <sup>e</sup>Luk. 2, 52.  
fauor both before thee and men.

Let them not cast of the yooke of obedience and subiection, neither yet abuse the gentlenes of their parents and elders vnto libertie of sinning, nor by their hardnes and austeritie conceaue an hatred against them, and refuse their correction: but make them patientlie to take the warnings and discipline of their parents in good part, to the glorie of thy Name, and saluation of their owne soules.

O Christ, louer of mankind, which cōmandest children f to be brought vnto thee, and receiuing them into thine armes, in token of a singular and deere good wil, laieng thine hands vpon them didst blesse them: <sup>f Luk. 18. 16  
Matt. 19, 14.  
Marke. 10,  
ve. 14, & 16.</sup>

We beseech thee, which for our sakes wast borne an infant, and didst shed thy most innocent blood vpon the altar of the crosse, aswel for infants as for elder folkes; blesse thou al infants, and children; impart thy grace vpon them, that they may feare thee, and haue their parents in great reuerence, according to thy wil, which is a most certaine rule of  
al



al iustice and vprightnes.

Keepe them therefore that they be not infected with false doctrine, and superstitious seruice; neither yet seduced from true religion through wicked and vngodlie behavior.

Preserue them from wicked companie, and filthie fellowship, which as contagion and leauen & ouercometh and pearceth the whole lump; keepe them from riotousnes & dronkennes; from wandring concupiscence; from idlenes, which ministreth matter and nourishment vnto al vices.

Remooue awaie al shameful examples, and take awaie al offences  
 Matt. 18, 6. that the yonger sort beholding the  
 Mark. 9, 42. multitude of sinners, follow not the  
 Luke. 17, 2. steps of the wicked, and without feare enter into their most abhominable waies.

Giue vnto al yong scholers a good wit to conceiue, a good capacitie to vnderstand, and a good memorie to beare awaie good lessons, and to learne from their infancie those things, which may instruct them to  
 2. Tim. 2, 10. saluatiō by faith which is in Christ Iesus.

Iesus. For euerie scripture <sup>k</sup> giuen by the inspiration of God, is profitable to teach, to reprove, to correct, and to instruct in righteousness that the man of God may be absolute being instructed to al good works. The entrance into thy words <sup>l</sup> giueth light to the blinde, and vnderstanding to the simple. <sup>k</sup> 2.Tim. 3. verse. 16. <sup>l</sup> Psal. 119, verse. 130.

Grant therefore that from their youth <sup>m</sup> they may exercise themselves in thy commandements. For the first institution doth much good, yea, <sup>n</sup> the whole race of their life afterward dependeth vpon the same. <sup>m</sup> Ps. 119, 9. <sup>n</sup> Pro. 22, 6.

O God the holie Ghost, which workest by thy worde and sacraments, and thereby gatherest vnto thy selfe a Church, not onelie from the elder sort, but also from the younger, wee beseech thee maintaine scholes and scholars, which are the seede of thy Church, and direct their studies vnto the honor of thy glorious Name.

Turne the harts of youth to the loue of true doctrine and virtue: wherby they may come to good behauior in manners, and to sounde learning

learning of minde.

Maintaine the scholes wherin the tongues and sciences are taught, which thou hast reuealed vnto mankinde as necessarie helpes to teach withal; that so the pure sound of thine heauenlie doctrine may be heard and retained in the true and right Congregation.

And forasmuch as the verie cogitations of mans hart are euil euen from his youth; and our nature, through the fal of our first parents euen frō our yong yeares is corrupted, and prone to al wickednes, that easily it cānot be brought vnder the subiection of another. For p foolishnes is bound in the hart of a childe:

o Gen. 6, 5.  
Genes. 8, 21.  
Matt. 15, 19.

P Pro. 22, 5.

Giue them wisedome and learning, that they doe not delight in wicked affections, and so grow on in malice and stubbornes, waxing wild and resisting godlie and honest admonitions, and that, being become vnbridled, sauage, vntrectable, and past learning, they proue not obstinate in wickednes & disobedience; but make them through thine instinct to learne and embrace thy commandements, and to binde thy law



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7. *against the dominion of Satan.*

119

law q continually about their harts,  
and tie it about their necks, that thy  
grace & gift may encrease by grace,  
vntil, growing to mans estate, they  
become profitable instruments of  
thy Church, and teachers of righte-  
ousnes, and abide conioined vnto  
thee, which liuest and raignest a  
God worlds without ende, Amen.

qPro.6, 21.

7. A praier against the  
*dominion of Satan.*



Lord I E S V Christ,  
Sonne of the almigh-  
tie God : great is the  
rage <sup>a</sup> and tyrannie of  
the Diuel, which be-  
ing strong and armed <sup>b</sup> keepeth his  
court to possesse the same in peace,  
and to augment his kingdome of  
darkenes, wherein reigneth horri-  
ble Idolatrie, hatred of thy truth,  
& diuers abominable worshipings,  
with al kinde of shameful transgres-  
sions, & most outrageous wickednes.

Lamentable also is the wretched  
blindnes, and obstinate malice of  
those men, which suffer themselues  
to be ruled by Satan, and follow the  
beast <sup>c</sup> vnto al kind of impietie. In

whom

<sup>a</sup>Reu. 12, 12.

Iohn. 14, 30.

<sup>b</sup>Luk. 11, 21.

Reue. 16, 14.

<sup>c</sup>Reu. 13, 3.

d 2. Cor. 4, 4

e 2. Timo. 3,

verse. 26.

Romanes. 1,

vers. 24. &amp;c.

whom the God of this world d hath blinded the mindes of Infidels, that the light of thy glorious Gospel, which is the image of God, should not shine in them. But are held captiue e at the Diuels pleasure, whose harts he doth possesse, and is mightie in the children of darkenes, so that subduing the natural powers, hee carrieth them into horrible wickednes; which indeede, after such a beastlie rage, and so furiouslye woulde not rush into al filthie and vile wickednes, were they not driuen therevnto through the force of Satan, which carrieth them hether & thether as he list like bondslaues, vntil at length they fal vnto blaspheming of thy most holie Name: so that conuicted of their owne conscience they impugne, and mortallie pursue thy word of purpose committing therby the sinne against the holie Ghost.

For when wittinglie and of purpose they denie the manifest and known truth of God through obstinate malice and voluntarie stubbornes, and persist impenitent, they become blasphemers of God. Be-  
cause

7. *against the dominion of Sat.an.*

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cause wittinglie and maliciouſſie,  
euen againſt their conſcience, they  
call good, euil, and euil they affirme  
to be good, putting light for dark-  
nes, and darknes for light. f Eſai. 5, 20.

There is none hope of the for-  
giuenes of this ſinne. Such ſacri-  
ledge is not forgiuen & neither in  
this world nor in the world to come.  
Because they conuert the onelie re-  
medie of ſaluation into deadlie poi-  
ſon, and with an affected ignorance  
they continue in manifeſt impietie  
againſt their conſcience. g Mat. 12, 31  
Mark. 3, 29.  
Luk. 12, 10.  
1. Ioh. 5, 16.

And therefore they cannot laie  
the fault of their wickednes vpon  
others: becauſe not againſt, but with  
their wils they prostitute them-  
ſelues before the Diuel, and obeie  
the Prince of darknes with al redi-  
nes of minde; and studie without  
repentance to drawe others vnto  
euerlaſting perdition by the exam-  
ple of their wicked life.

O Chriſt, King of glorie, which art  
ſtronger <sup>h</sup> than the Diuel, and haſt h Luk. 11, 22  
ſpoiled him of al his armor wherin  
he truſted. Thou haſt bruſed in pee-  
ces that monſtrous Leuiathan <sup>i</sup> of i Iob. 40, 20  
an huge & woonderful bignes; and  
brought



brought vnder feete the mightie  
<sup>k</sup> 1. Sam. 17, & strong Goliath <sup>k</sup> which obraided  
 ver. 4, & 10. thine host: We beseech thee, shewe  
 forth thy power and bring the Di-  
<sup>l</sup> 1 Rom. 16. uel vnder our feete <sup>l</sup>, destroe his  
 ver. 20. kingdome, that we runne not into  
 the sinne of blasphemie, neither go  
 about to extinguish in our selues  
 the light of the holie Ghost, nor  
 kick against the same.

O thou mightie Gigant, which  
 hast cast headlong into hel the very  
<sup>m</sup> 2. Pe. 2, 4. Angels which sinned <sup>m</sup>, bound with  
 the chaines of darknes, so to take  
 from them al power, that they rule  
 not ouer the faithful, and holy ones:  
 take vs out of the flood of heresies,  
 and prophane opinions: and suffer  
<sup>n</sup> Reue. 21, 8. vs not to be drowned in the lake <sup>n</sup>  
 burning with fire and brimstone.

O Christ the leader vnto life,  
 which dieng diddest destroe our  
 death, and by rising againe repaire  
 our life: take vs vnto thee, that be-  
 ing ingrafted, and vnited to thy bo-  
 dy we may be neuer separated from  
 thee our head. And quicken vs be-  
<sup>o</sup> Ephes. 2, ing once dead <sup>o</sup> through sin, wher-  
 ver. 11, & c. in we walked according to the cu-  
 stome of this world, after him which  
 is

7. *against the dominion of Satan.*

I 23

is Prince of the aire, and worketh in these daies within the children of vnbeleefe, among whom we our selues also walked sometime in the concupiscence of our flesh, doing those things which delighted our senses and fantasies. For by nature we were the sonnes of wrath, euen as others.

But now thou, O God, which art rich in mercie, for thy great kindnes sake wherewith thou louest vs: gouerne vs by thine holie Spirit, that we neuer forsake the faith which thou hast giuen vs, but perseuering in the rase begunne, may attaine through thy grace to the saluation of our soules.

Take awaie from vs that which is deformed by our corrupt nature, & continue that which thy grace hath wrought within vs, that sin p raigne P Rom. 6, 12 not in our mortal bodies, neither we obeie it in the vnlawful lustes therof. Assist vs with thine aide that being deliuered from sinne q, we q Rom. 6, 13 may be the seruants of righteousness, and obeie that doctrine from the hart wherevnto we are brought, giuing our members, seruants of righte-

righteousnes vnto sanctification: so  
shal we serue thee our true GOD  
here in the kingdome of grace,  
herafter in the kingdome of glorie,  
which liuest with God the Father  
and the holie Ghost for euermore,  
Amen.

## 8. Euening praier, on Tuedaie.



Blessed GOD, and  
Father of our Lord  
Iesu christ, of thine  
abundant, & great  
mercie hast thou  
preserved vs mise-  
rable men this daie from the cruel-  
tie and tyrannie of Satan, and from  
sondrie perils and calamities.

Thou hast shewed vs great tro-  
bles <sup>a</sup> in our life: notwithstanding  
thou returnedst and diddest reuiue  
vs, & tokedst vs out from the depth  
<sup>21.</sup> of the earth. Thou hast encreased  
our honor, and returning didst com-  
fort vs.

<sup>b</sup>Psal. 54, 3. Strangers rose vp against vs <sup>b</sup> and  
tyrans



vnto vs.

Admonish our soules of miseries to come. Euen as thou diddest arme the Patriarches, and Prophets by dreames, and visions <sup>k</sup> in the night, when sleepe came vpon them from dāgers nigh at hand through thine heauenlie oracles: so gouerne and preferue vs in sleepe that our soules come not into danger, neither <sup>l</sup> fal vpon the sword, and pit of perils.

<sup>k</sup> Gen. 37, 5.  
Gene. 46, 2.  
Num. 12, 6.  
Dan. 1, 17.  
Dan. 10, 7.  
Actes. 18, 9.  
<sup>l</sup> Iob. 36, 12

Defende vs this night from vn-cleane and troblesome Spirits <sup>m</sup> let not their rushings, ragings, and mis-rule disquiet vs. Kepe vs, good God, from sights of Satan, from snares and illusions of the Diuel.

<sup>m</sup> Wisd. 17, verse. 3, &c.

O thou maker of al things, according to thy woonted goodnes, be thou our watchman and keeper: so shal no vaine apparitions and dreames of the night trouble vs, nor the Diuel disquiet vs.

For <sup>n</sup> in the waie of thy iudgements we doe looke for thee, O Lord; the desire of our soule is to thy Name, and to the remembrance of thee. With our soules haue we desired thee in the night, and with our spirits within vs wil we seeke

<sup>n</sup> Esai. 26, 8.

H. I. thee

thee in the morning.

• Psal. 130, 6.

Our soules waite on the Lord o  
more than the morning watch wat-  
cheth for the morning.

P Psal. 61, 1.

Heare our crie, O God, P giue  
care vnto our praier.

2. From the endes of the earth we  
wil crie vnto thee, when our harts  
be opprest, bring vs to the hie rock;
3. for thou art our hope, a strong  
tower against the face of the eni-  
mic.
4. We wil dwel in thy tabernacle  
for euer, we shal be protected vnder  
the couering of thy wings. Leng-  
then our daies and yeres according  
to thy good pleasure: for thy mer-  
cie and truth shal keepe vs.

O Christ our defender, beholde;  
repreffe our enimies; gouerne thy  
seruants which thou hast bought  
with thy precious blood; be mindful  
of vs, O Lord, in this heauie bodie;  
thou which art the defender of the  
soule, be present with vs.

To God the Father, and to his  
onelic Sonne, with the Spirit the  
comforter, be al praise and  
glorie for euermore,  
Amen.

On

1. On VVenfdaie,  
*Morning praier.*

129



Almightie, and  
merciful GOD,  
which gauest the  
people of Israël in  
charge a cuerie  
daie both in the  
morning and at night to offer vnto  
thee a burnt offering for a sweete  
sauor in thine eares, that thereby  
they might glorifie thee and giue  
thee thanks for the benefite of  
their protection both night and  
daie: rising this morning we offer  
vp vnto thee the sacrifice of than-  
kesgiuing <sup>b</sup>.

<sup>a</sup>Exo. 29, 38

Num. 28, 3.

1. Chr. 16, 37

2. Chr. 13, 11.

<sup>b</sup>Psa. 50, 14.

23.

We glorifie thee, O eternal God,  
for breaking the chaines <sup>c</sup> of the  
darknes of this night. We wil offer  
vnto thee a sacrifice of praise, and  
cal vpon thy Name.

<sup>c</sup>Psa. 116, 16.

17.

We wil praise our God <sup>d</sup> which  
brought vs out of darknes and the  
shadowe of death, and brake the  
bonds wherewith we were tied this  
night; he hath deliuered our soules  
from perils by bringing vs safe and  
sound to the morning light.

<sup>d</sup>Psa. 107, 14.

h. 2.

Where-



Wherefore we offer before thee  
<sup>e</sup>Hose. 14, 3. the calues of our lips <sup>e</sup> for a mor-  
 ning sacrifice, and with our tongues  
 doe we praise thee, O Lord.

Our mouthes <sup>f</sup> shal be filled with  
<sup>f</sup> Psal. 71, 8. thy praise, and with thy glorie eue-  
 rie daie.

Our tongues shal talke of thy  
<sup>g</sup> Ps. 35, 28. righteousness <sup>g</sup> and saluation euerie  
<sup>h</sup> Psal. 71, 24. daie.

Our lips shal speake of thy praise  
<sup>h</sup> Psal. 119, <sup>h</sup>, and our tongues shal entreate of  
 verse. 171. thy worde.

Our soules shal be filled as it were  
<sup>i</sup> Psal. 36, 8. with fatnes <sup>i</sup>; and with the lips of  
 reioicing shal our mouth extol thee.

We wil praise thy Name with  
<sup>k</sup> Psal. 69, 30. songs <sup>k</sup> and magnifie thee with  
 thankesgiuing, which please thee  
<sup>31.</sup> better than either oxe or calfe that  
 hath hornes and hooues.

Wherefore let the sacrifice of our  
<sup>l</sup> Psal. 19, 14. mouthes <sup>l</sup> which we offer vnto thee  
 now this morning, and the medita-  
 tions of our hearts be grateful in thy  
 sight.

O Lorde, we beseech thee <sup>m</sup> ac-  
<sup>m</sup> Psal. 119, cept the free offerings of our mouth  
 verse. 108. and teach vs thy iudgements, that  
 we may doe thy wil according to  
 thy

thy good pleasure.

Vnto thee, O Lorde, we wil crie  
n and earelie shal our praiers come <sup>Psal. 88, 13.</sup>  
before thee.

In this morning doe we beseech  
thee by the resurrection of our Lord  
Iesu Christ thy welbeloued Sonne,  
that, as he was raised o from the <sup>o Rom. 6, 4.</sup>  
dead by thy glorie : so thou wilt <sup>Colof. 2, 12.</sup>  
raise and lift vs vp this morning, <sup>Ephes. 1, 20.</sup>  
that rising out of the filth of sinne,  
and leauing the beds of vnrighte-  
ousnes, we may put on the newe  
man which is renued in knowledge  
P after the image of thee q which  
didst create him, and giue not ouer  
our selues to sleepe and snorting. <sup>P Col. 3, 10.</sup>  
<sup>q Gen. 1, 26.</sup>  
<sup>Genes. 5, 1.</sup>  
<sup>Genes. 9, 6.</sup>

Awake now our soules r which <sup>r Ephe. 5, 11.</sup>  
sleepe; rise from the dead, & Christ  
wil lighten yee.

For certes it is hie time that we  
should arise from sleepe f the houre <sup>f Rom. 13, 11</sup>  
of our watching being nigh, and our  
saluation neerer than when we be-  
leeued. The night is passed, and the  
day is at hand. Grant therfore mer-  
ciful God, that casting of the works  
of darknes, and putting on the ar-  
mour of light we may walke honest-  
lie as in the daie, not in gluttonie,  
h. 3. and

<sup>t</sup>Luk. 21, 34. and drunkennes <sup>t</sup>, neither in chambering and wantonnes, nor in strife  
<sup>Galat. 5, 16.</sup> Galat. 5, 16. and enuieng, but may put on our  
<sup>1. Pet. 2, 11.</sup> 1. Pet. 2, 11. Lord Iesu Christ by true faith, and  
<sup>1. Pet. 3, 16.</sup> 1. Pet. 3, 16. good works which may smel of him, that tasting of his sweetenes, at no time we may be separated frō him.

Wherefore we beseech thee, O Lord, continue thy goodnes toward vs, and grant that al our praiers and workes may both begin from thee, and ende through thee.

Vouchsafe, O Lord, to keepe vs this day without sinne. Let thy mercie be vpon vs <sup>u</sup> as we trust in thee.  
<sup>u</sup>Psa. 33, 22.

O Lord, keepe our tongues from euil <sup>x</sup>, and our lips that they speake no guile.  
<sup>x</sup>Psa. 34, 13.

Remoue from vs al filthy speech <sup>y</sup>,  
<sup>y</sup>1. Pet. 3, 10. Ephes. 5, 12. vanitie of wordes, and al scurrilitie,  
<sup>Ephes. 4, 25.</sup> Ephes. 4, 25. that we blab out nothing rashlie, or  
<sup>Coloss. 3, 8.</sup> Coloss. 3, 8. vndiscreetelie to the hurt of our  
<sup>1. Peter. 2, 1.</sup> 1. Peter. 2, 1. neighbour.  
<sup>Eccle. 23, 7.</sup> Eccle. 23, 7.

Who shal set a locke vpon our mouth, and a sure scale vpon our lips? that we offende not in our speech, that our tongues do not destroy vs.

Omnipotent G O D, put thou a watch vpon our mouth <sup>z</sup> & a doore vpon  
<sup>z</sup>Ecc. 28, 24  
<sup>z</sup>Psal. 141, 3.



vpon our lips, that our mouth trans-  
gresse not, neither our lips be ope-  
ned to speake that is vnseemelic;  
that our mouthes may meditate vp-  
on the truth <sup>a</sup> and our lips abhor  
wickednes; that al the words of our  
mouthes may be syncere, and no  
lewdnes or frowardnes be found in  
them.

<sup>a</sup> Prouer. 8,  
verse. 6, & c.

Grant merciful G O D, that des-  
cending into our soules we may re-  
prehende and condemne the spots,  
and vices within vs, and not, forget-  
ting our selues, iudge others, and  
therby fal into thy dreadful iudge-  
ments.

O Lorde, deliuer vs from lieng  
lips, <sup>b</sup> and from a deceitful tongue,  
whose mouth <sup>c</sup> is softer than butter,  
and their words more gentle than  
oile, and are most pearcing dartes.  
They haue sharpened their tongues  
like serpents <sup>d</sup> the poison of aspes is  
vnder their lips. Keepe vs, O Lord,  
both now and euermore.

<sup>b</sup> Pl. 120, 2.

<sup>c</sup> Pl. 55, 21.

<sup>d</sup> Pl. 140, 3.

Rom. 3, 13.

Sende thy word <sup>e</sup> and heale vs, <sup>e</sup> Pl. 107, 20.

Lord, through our Sauior

Christ thy beloued

Sonne, A-

men.

h. 4.

A

## 2. A thankesgiuing for the knowledge of God.

<sup>a</sup> Matth. 11,  
verſ. 25, &c.



E giue thee thanks, O  
Father, Lord of hea-  
uen & earth,<sup>a</sup> because  
thou haſt hid the my-  
ſterie of thy worde,  
which is the Goſpel of our ſaluati-  
on by thy Sonne, from the wiſe, and  
men of vnderſtanding in this world,  
and haſt reuealed the ſame to babes  
of baſe degree: certainlie ſuch was  
thy good pleaſure.

Thou haſt giuen vs al things in  
thy Sonne, whom none knoweth  
but thou Father; neither doth any  
knowe thee except thy Sonne, and  
he to whom thy Sonne ſhal reueale  
thee.

<sup>b</sup> 1. Cor. 2, 7. We worſhip thee, we praiſe thee,  
we glorifie thee, we giue thee thãks  
for the hid wiſedome<sup>b</sup> which thou  
didſt determine before the worlde,  
for our glorie, which was neuer  
knowne to the Princes of this  
world, nor at any time to the ſonnes  
of men, as it is now reuealed by the  
Spirit, to knowe the communion of  
the

2. *for the knowledge of God.*

135

the mysterie, which was hid from al  
ages <sup>c</sup> but is nowe opened to thy  
Saints, to whom thou woldest haue  
made knowen, what be the riches  
of this glorious mysterie.

<sup>c</sup> Col. 1, 26.  
Rom. 16, 25  
Titus. 1, 3.  
1. Pet. 1, 20.  
Ephesian. 3,  
verse. 3, &c.

It is thine owne working, and of  
thy free mercie that we are made  
heires and partakers of the promise  
in Christ Iesu through the Gospel,  
which bringeth vs tydings, and  
assurance of the euerlasting riches  
of thine infinit goodnes and mer-  
cie.

Blessed be God. <sup>d</sup> euen the Fa-  
ther of our Lord Iesu Christ, which  
hath blessed vs with al spiritual bles-  
sings in heauenlie things by Christ,  
and hath chosen vs in him before  
the foundations of the worlde, that  
we shoulde be holie <sup>e</sup> and without  
blame before him by loue, who hath  
predestinated vs <sup>f</sup> to be adopted  
through Iesus Christ vnto himselfe,  
according to the good pleasure of  
his wil, whereby he loueth vs by his  
beloued, in whom we haue redemp-  
tion by his blood, euen the forgiue-  
nes of sinnes, according to the ri-  
ches of his grace, wherein he hath a-  
bounded towarde vs in al wisdom  
h. 5. and

<sup>d</sup> Ephes. 1, 3.

4.

<sup>e</sup> 2. Tim. 1, 9  
Colos. 1, 22.  
Luke. 1, 75.  
<sup>f</sup> Ephes. 1, 5.

6.

7.

8.



- Ephes. 1, 9. and vnderstanding, & hath opened vnto vs the mysterie of his wil according to his good pleasure, which he had purposed in himselfe, euen
10. vntil the dispensation of the fulnes of time, that he might gather in one al things, both which are in heauen and which are in earth, euen in
11. Christ, by whom also we are chosen when we were predestinated according to the purpose of him which maketh al things after the counsel
12. of his owne wil, that we might be to the praise of his glory which hoping
13. haue beleueed in Christ when we heard the worde of truth, euen the Gospel of saluation.

And this grace thou didst extend toward vs, not by the works of righteousness & which we had done, but according to thy mercie thou sau-edst vs, and diddest cal vs with an holie calling, not according to

h 2. Tim. 1, 9. our works h but according to thine owne purpose and grace, which was giuen to vs through Christ before al

10. times, and is now made manifest by the appearing of our Sauior Iesus Christ, which hath abolished death, and brought life and immortalitie vnto

2. *for the knowledge of God.*  
vnto light through the Gospel.

137

To thee therefore <sup>i</sup> which art of <sup>i</sup> Rom. 16,  
power to establiſh our harts accor- verse. 25.  
ding to the reuelation of the myſte-  
rie which was kept ſecret ſince the  
world began, (but now is opened, 26.  
and publiſhed among al nations by  
the ſcriptures of the Prophets, at  
the commandement of the euerla-  
ſting G O D for the obedience of  
faith) to thee, we ſaie, God onelie 27.  
wiſe, be praiſe through Ieſu Chriſt  
for euer, Amen.

We beſeech thee, that according  
to the operation <sup>k</sup> and working of <sup>k</sup> Eph. 1, 19.  
thy mightie power, we may conti- Ephes. 3, 7.  
nue conſtant in true faith and whol-  
ſome doctrine, and at no time, for-  
ſaking the wiſedome opened in the  
Gospel, may follow the iudgement  
of worldlie reaſon, and fleſhlie vn-  
derſtanding <sup>l</sup> which thou haſt be- <sup>l</sup> Mat. 16, 17.  
ſotted, and altogether confounded  
in ſearching thy hidden myſteries.

For that ſpiritual wiſdome <sup>m</sup> doth <sup>m</sup> Col. 1, 10.  
far exceede al wiſedome and vnder-  
ſtanding of the creatures, whervnto  
fleſh cannot attaine, neither can  
our blood reueale, nor yet the natu- <sup>n</sup> 1. Cor. 2,  
ral man <sup>n</sup> although he be endued verse. 14.  
h. 6. with

with great sharpnes of wit, and worldlie vnderstanding, perceiue the same.

Grant we beseech thee, that we may be thy simple, and little ones  
 • 2. Cor. 10, 5. receiuing from thee the worde of truth without contradiction and disputation, and that in the articles of faith wee bring not fleshlie wisdom, but, being made voide of our proper vnderstanding may bring our mindes into a godlie captiuitie.

Let thy Sonne, which descending from aboue brought with him the eternal wisdom of the Gospel from thy bosome, and was made a sacrifice on our behalfe, but now exalted to thy right hande bestoweth his gifts P, let him, we beseech thee shine  
 P Eph. 4, 8. in our harts.  
 1. Cor. 12, 28  
 Ephes. 4, 11.

Likewise cause thine holie Spirit to instil into vs his diuine light, and breath vpon vs the newe flame of thine heauenlie knowledge, til departing into the eternal life we may beholde thee the onelie and true God face to face, which liuest and raignest in perpetual glorie, Amen.



3. A praier for the attai-  
*ning of Christian Charitie.*

Christ, Sonne of God,  
which art the sincere  
and perfect charitie  
a louing vs euen to  
the ende, and thereby  
didst suffer a cruel death vpon the  
altar of the crosse to deliuer vs  
from euerlasting death, and perpet-  
ual torments, and to allure vs by  
that thine example to amitie. That  
as thy wil was to suffer death on our  
behalfe: so we hauing the riches of  
this worlde, shoulde be so far from  
keeping back our almes and reliefe  
from the poore, <sup>b</sup> or shutting vp our  
bowels of compassion frō them, that  
in the case of necessitie, we should  
giue our liues <sup>c</sup> for our brethren.

<sup>a</sup> Ioh. 13, 34.  
Iohn. 15, 12.  
Roman. 5, 8.

<sup>b</sup> 1. Ioh. 3, 17  
Iame. 2, 15.

<sup>c</sup> 1. Ioh 3, 16

For both our profession requireth  
the same, and it is the token where-  
by the true Christians are knowen,  
according to thy worde <sup>d</sup>, By this  
shal men know that ye are my disci-  
ples, if ye loue one another. Which  
loue ought to be the rule of al our  
actions. For al things are to be exa-  
mined by the rule of charitie, which  
being

<sup>d</sup> Ioh. 13, 35.  
1. Iohn. 4, 21

<sup>e</sup> 1. Cor. 13, 1 being banished <sup>e</sup> al other gifts are corrupt and profite nothing.

✓ We besech thee by thine hote burning, and abundant loue, enflame our cold harts with the affection of vnfained good wil, that we may  
 ✓ loue thee <sup>f</sup> the Father, and the holie Spirit in one eternal and inseparable essence, aboue al things with  
<sup>g</sup> Deut. 6, 5. our whole hart, with al our soule, and with al our strength; and keepe that commandement which againe & peculiarie thou didst commend  
<sup>h</sup> Mark. 12, 30. vnto vs, saieng <sup>g</sup>, A new commandement giue I vnto you, that yee loue one another : as I haue loued you, that euen so ye loue one another. Thou likewise, O Sonne of God, when thy death was nigh didst  
<sup>i</sup> Luk. 10, 27. beg, that the loue <sup>h</sup> wherewith the eternal Father loueth thee, may be in thy seruants,

Expresse in vs the similitude of thy good wil, and turne vs into such a  
<sup>j</sup> 2. Cor. 3, verse. 18. shape, that our soules, by the light <sup>i</sup> and motion of the holie Spirit may be coupled with thine eternal Father; and that the image of like integrity <sup>k</sup>, knowledge, righteousness, and affections may shine in vs, as  
<sup>k</sup> 2. Cor. 4, 6. Colos. 1, 12. doth

3. *for christian Charitie.*

I 41

doth in thee, which art the brightnes of the eternal Father in the most pleasant and perpetual harmonie. Raife vp in vs a desire of brotherlie and entire good wil, that euery one may haue a care to helpe his brother; euen as members of one bodie<sup>l</sup> haue a mutual compassion ech of other, so we may loue among our selues vnfainedlie, and abounde in mutual friendship one towards another, that our harts may be confirmed, and vnblameable in holines before God.

<sup>l</sup>Rom. 12, 4.

<sup>l</sup>Cor. 12, 12. ✓

Giue grace that our loue may be perfect, wanting no part due vnto the same, not fained<sup>m</sup> false, or hypocritical, not waiward, tedious, disdainful, nor hunting after profit.

<sup>m</sup>Rom. 12, 9

Grant therefore that we may abhor that which is euil, and be affectioned to loue one another with brotherlie loue. Make vs patient<sup>n</sup>, bountiful, not enuious, no boasters, not puffed vp, not proud, no seekers of our owne, not easie to be moued vnto anger, no thinkers of euil, no reioicers in wickednes but reioicers in the truth; to suffer al things, beleeue al things, hope al things, and so

10.

<sup>n</sup> 1. Cor. 13, verse 4.

5.

6.

7.

so



so to loue one another mutuallie  
 ✓ • 1. Ioh. 3, 18 o not in word and tong onlie, but in  
 p Gal. 5, 13. deede and truth ; not abusing chri-  
 stian libertie p as an occasion vnto  
 the flesh , but by loue to serue one  
 another.

Inflame our brefts, that after thine  
 q 1. Pet. 2, 21 example q we may vnfeinedlie loue  
 r Mat. 5, 44. euen our verie enemies t and blesse  
 them that cursse vs ; doe good vnto  
 s Rom. 12, 19 them which hate and hurt vs , lea-  
 ✓ deu. 32, 35. uing reuengement f alwaies to thee.  
 Eccles. 28, 1.

O lambe of God which takest a-  
 way the sinnes of the worlde , take  
 t Eph. 4, 31. from vs al bitternes t & anger, and  
 wrath, and crieng, and euil speaking  
 with al malicioufnes . For he which  
 s 1. Ioh. 3, 14 loueth not his brother u knoweth  
 James. 3, 14. not God, but abideth in death, and  
 doth vainlie boast against the truth.

Grant therefore to vs which are  
 s 1. Ioh. 3, 14 translated x from death to life, that  
 y Colof. 3, 8. retaining the studie of concord y we  
 may loue one another , and put a-  
 13. way bitter emulation , forgiuing al  
 men euen from the hart , euen as  
 thou hast forgiuen vs.

Let not the sunne go downe vpon  
 z Eph. 4, 26. our wrath, z giuing place to the Di-  
 27. uel, but let vs be quiet, a putting on  
 a Colo. 3, 12. tender

4. *for the frute of the earth.*

I 43

tender mercie, kindnes, humblenes  
of minde, meekenes, and aboue al,  
charitie, which is the bond of per-  
fection, the ende of the commande-  
ment <sup>b</sup>, & the fulfilling of the law <sup>c</sup>:  
so that by loue our faith may be  
fruitful <sup>d</sup>, and we at no time seue-  
red from thee.

Colofs. 3, 14.

<sup>b</sup> 1. Tim. 1, 5.

<sup>c</sup> Rom. 13,  
verse. 10.

<sup>d</sup> Galat. 5, 6.

For thou art loue <sup>e</sup>, and he that  
dwelleth in loue, dwelleth in thee,  
and thou in him: so that no crea-  
ture <sup>f</sup> can separate such a man from  
the loue of God which is in Christ  
Iesu, which liuest and raignest with  
the Father and the holie Spirit, a  
true, and one God in the loue of the  
perpetual vnitic worldes without  
ende, Amen.

<sup>e</sup> 1. Ioh. 4, 16.

<sup>f</sup> Rom. 8, 39.

4. A praier for the frute  
*of the earth.*



Lord, God almightie,  
<sup>a</sup> King of heauen and  
earth, which of thine  
abundant goodnes  
dost adorne, and re-  
plenish the earth with al kinde of  
frute and graine, whereby the life  
<sup>b</sup> both of man & beast is sustained:

<sup>a</sup> Psal. 47, 2.

7:

8.

<sup>b</sup> Psal. 36, 6.

Psal. 147, 9.

Psal. 136, 26.

We

We beseech thee euen of thy free mercie that thou wouldest vouchsafe to blesse our fields and ground, and to make them prosperously to yeelde their corne and encrease. For without thy blessing and fauor, neither can the earth of it selfe, bring forth any whit, nor we by our paines make the same to prosper.

Wherefore grant to al thinges springing from the earth a meete temperature of aire, that luckilie they may take and encrease.

Keepes our frute vpon the face of the earth from al infection of the  
e Psal. 105, vers. 32, &c. aire, from thunder, haile c, from vntimelie showers, from too great drines, and ouermuch heate, from  
Psal. 135, vers. 7, &c. wormes hurtful, & beasts deuouring it before their prime; and from al other corruption, that our lande in thine anger be not desolate, and denie vs frute, d enioieng hir woful  
d Leuit. 26, vers. 34. Sabbaoth.

e L. Kin. 8, 35 Shut not vp the heauens e in  
1. King. 17, 1 thine indignation for our sinnes,  
1. Kin. 18, 41. that it be not as iron f, nor our  
Deu. 28, 24. earth as brasle, whereby it cannot  
f Leu. 26, 19 be tilled, ploughed, nor sowed, and  
Deu. 28, 23. so come to a verie plaine, and vtter  
 wilder-



4. *for the frute of the earth.*

145

wildernes: but of thy goodnes giue vs both the earlie and latter raine & that we may haue abundance of al frute, and a ioieful haruest with a plentiful vintage. s Zach. 10, 1.

O God, send a gracious raine vpon thine inheritance <sup>h</sup>, and giue thy blessing, that our grounde may bring forth hir frute. b Psal. 68, 9.

Cause thy raine to poure downe in due season <sup>i</sup> that it may be raine of blessing, whereby both trees may giue their frute, and the grounde yeeld forth hir graine. i Psalm. 65, verse. 9, & c. Eze. 34, 26.

Grant also that the aier be pure from infection; our bodies free from sickenes; to our whole realme peace and quietnes, that safelie without troble we may enioie thy gifts.

Drive away and repel from vs malediction and the destroier <sup>k</sup>. k Mala. 3, 11.

Giue vs not in steede of raine <sup>l</sup>, dust and ashes: but open thy good treasure, and visit the land with thy blessing; make it drunken, and enrich it abundantlie. l Deut. 28, verse. 24.

Thy riuer, O Lorde, is ful of water <sup>m</sup>, prepare our corne, & dispose our earth to prosper; water abundantlie the furrowes of the same, and m Psal. 65, 9. 10.

Psal. 65, 11.

and cause the raine to descend into the valleies thereof, make the same soft with showers, and blesse our buddes. Crowne the yeare with thy goodnes, and let thy clowdes drop fatnes. Let them drop vpon the pastures of the wildernes, and make the litle hils reioice on euerie side. Let the plaines be replenished with sheepe, and the valleies with corne, that the inhabiteurs of the earth may reioice and be merie.

Psal. 104, 14.

O Lorde, thou causest grasse to grow for cattel<sup>n</sup> and herbes for the vse of mā, thou bringest forth bread out of the earth, and wine to make glad the hart of man, oile to make the countenance cheereful, & bread for to strengthen the hart.

1. Kin. 8, 37

Haue therefore a care, O heauenlie Father, of the seede & other things springing from the earth; keepe them both in cold, raine, ice, & snow, from the beating of winds, and iniurie of weather. Preserue the in extreeme heate, drines, moistnes, and such like, that they perish not afore their time. Roote out the destroyer, that there be o neither mildew, nor grasshopper, neither caterpillar

pillar hurting the frute of the earth.

Keepe vs, O Lord, in the time of  
dearth p that we perish not for hun- p Ps. 33, 19.  
ger ; nor be confounded in the pe- Psal. 37, 29.  
rilous time. For thou art our GOD  
& Creator, which satisfiest the thir-  
stie soule q and fillest the hungrie q Psa. 107, 9.  
with goodnes ; which hast saide r, I r Heb. 13, 5.  
wil not faile neither forsake thee: Iosua. 1, 9.  
wherby being faithful we may say s; s Psa. 118, 6.  
The Lord is with vs, therefore we wil  
not feare what man can do vnto vs.

Behold we miserable and great  
sinners doe confesse our wickednes  
with groanings and grieve of hart  
crieng vnto thee which art in hea-  
uen. Heare our praiers in thy dwel-  
ling place t and be merciful to thy t 1. Kings. 8,  
people which haue sinned against verse. 49.  
thee ; and forgiue al our iniquities,  
wherein wee haue transgressed a-  
gainst thee. 50.

By our sinnes we haue brought  
al these miseries, which hang ouer  
our heads, but blot out al our offen-  
ces, O God, after thy manifold mer-  
cies, & take awaie from vs the curse  
of our ground, that the people may  
praise thee u, O God, yea, that al u Psal. 67, 5.  
the people may praise thee, and the  
earth 6.



earth bring foorth hir encrease,  
through our Lord Iesu Christ, thine  
onelie sonne, which liueth and raig-  
neth with thee in the vnitie of the  
holie Spirit a God for euer-  
more, Amen.

## 5. A praier for sinners.



Eternal father, maker  
& gouernor of al the  
worlde, from the bot-  
tome of our harts we  
thanke thee <sup>a</sup> in the

<sup>a</sup> Eph. 5, 20.

Name of our Lord Iesu Christ, for  
that thou hast not vtterlie cast away  
mankinde hauing fallen from the  
state of paradise by sinne, into euer-  
lasting damnation, as thou didst the  
Diuels: but of thine vnspeakeable  
goodnes, through thy secret coun-  
saile wouldest nedes that thy Sonne  
should take our flesh vpon him, be a  
mediator betweene thee and vs,  
<sup>b</sup> 1. Tim. 2, 5 and be sacrificed for our sinnes <sup>b</sup>:

<sup>b</sup> 1. Tim. 2, 5

For, thou wilt not the death of a  
sinner, neither art thou delighted  
<sup>c</sup> Ezech. 18, <sup>c</sup> in the destruction of the wicked,  
verse. 23. but that he repent and liue.

<sup>c</sup> Ezech. 18,  
verse. 23.

Againe, thy Sonne came not to  
cal

cal the righteous, but sinners to repentance <sup>d</sup>.

<sup>d</sup> Mat. 9, 13.

We beseech thee on the behalfe of al sinners; for al in bondage to Satan; and for as many as are ouerwhelmed in wickednes, grant them grace, merciful God, that they may escape the snares of the Diuel, and acknowledge their offences; strike into them a feare of thine indignation, and paines of hel, that their minds be not darkned <sup>e</sup> and so they become strangers from the life of God, through the ignorance that is in them, because of the hardnes of their hart: & that they come not to that passe that they forsake al sorrowing, & so giue themselves to commit wantonnes euen with gredines.

<sup>e</sup> Eph. 4, 18.

19.

For they which breake thy precepts wilfullie, and haue no feare nor feeling of thy iudgements, but runne on securelie, pleasing themselves, & taking pleasure in their impietic; whose consciences do soundlie sleepe ( the feare of thy iudgement being cleane extinguished in them) and prostitute themselves to al vncleannes, they heape vnto themselves the wrath of God <sup>f</sup> according

<sup>f</sup> Rom. 2, 5.

- according to their hardnes, and harts  
which cannot repent, & giue them-  
selues ouer into reprobate mindes
- 8 Rom. 1, 28 & to doe those things as be vncome-  
lie, being ful of al vnrighteousnes,  
29. fornication, wickednes, couetous-  
nes, malice, ful of enuie, of murther,  
of debate, of deceit, corrupted in  
30. manners, whisperers; backbyters,  
haters of God, doers of wrong,  
proude, boasters, inuenters of euil  
things, disobedient to parents, with-  
out vnderstanding, breakers of pro-  
mises, far from al charitable affecti-  
on; yea they giue themselues who-  
lie to the works of the flesh <sup>h</sup>, that  
so, forgoing al sense of godlines, they  
may obstinatelie go forward in wic-  
kednes to their cuerlasting perdi-  
tion.

<sup>h</sup> Gala. 5, 19.

Bring them, merciful God, to  
thy truth, and giue them grace vn-  
feinedlie to repent, and to escape the  
2. Tim. 2, 26. snares of Satan <sup>i</sup> wherein they are  
intangled, and detained at his plea-  
sure.

Take away stubbornes, hardnes  
of their minde, and this damnable  
<sup>k</sup> Wisd. 2, 21 securitie, that wickednes <sup>k</sup> doe not  
utterlie blinde them.

Bestow



5. *for sinners.*

151

Bestow vpon them a new hart,  
and put a new spirit within them,  
take away that stonie hart out of  
their flesh<sup>l</sup> and giue them a fleshie  
hart, and put thy spirit within their  
brestes.

<sup>l</sup>Eze. 36, 27  
Esaie. 44 3.  
Iere. 32, 39.

Merciful God, guide vs with thine  
holie Spirit, that bewailing our sins  
from the bottome of our harts, we  
may flie to thine vnspeakeable mer-  
cie, which thou dost promise to as  
manie as in faith turne vnto thee:  
and laieng away (as concerning the  
conuersation in times past) <sup>m</sup> the  
old man, which is corrupt through  
the deceaueable lustes, may be re-  
nued in the spirit of our minds, and  
put on the newe man, which after  
God is created in righteousness and  
true holines.

<sup>m</sup>Eph. 4, 22.

23.

24.

25.

Affist vs, O God, that putting a-  
way lieng, we may speake euery one  
the truth to his neighbor, because  
we are the members one of ano-  
ther; and in anger offende not.

26.

28.

Let him that stoale, steale no  
more, but rather let him labor, wor-  
king with his hands the thing which  
is good, that he may giue vnto him  
which needeth.

I. I.

Come

Come into our harts through thy word, and by thy Spirit begin a new and holie life; stir vp good motions agreable to thy wil, and answering to the rule of thy worde reuealed in the congregation.

<sup>n</sup> Rom. 10, For thou God <sup>n</sup> art rich towards,  
 verse. 12. and ouer al that cal vpon thee, and  
 repent. Yea, it is not thy wil that any  
<sup>o</sup> Mat. 18, 14 of the least should perish <sup>o</sup> but that  
 Pl. Tim. 2, 4 al be saued p and come to the know-  
 ledge of the truth.

And for this cause, no man be he  
 neuer so wicked, ought to despaire.  
 q 1. Tim. 1, For it is a true saieng q and by al  
 verse. 15. meanes worthie to be receaued,  
 That Christ Iesus came into the  
 worlde to saue sinners, and so verie  
 many, being sometime notable trans-  
 gressors, haue attained mercie, for  
 16. an example to such, as afterwarde  
 shoulde belecue on him to their  
 euerlasting happines.

Giue vs therefore, O most gentle  
 God, penitent harts, that we may  
<sup>r</sup> Lam. 3, 40. throughlie examine our waies <sup>r</sup>,  
 and trie them, and returne to thee,  
 41. O Lorde: lifting vp our harts with  
 our hands vnto thee which art in  
 the heauens.

We,

6. *for the sick.*

I 53

We, which haue sinned and rebelled, with griefe and sorrowe of hart acknowledge al our filthie faults, and with a true faith approach to the throne of thy grace, trusting in the reconciliation made by thy Sonne our propitiator, and raised vp in his faithful and infallible promise we purpose through thine assistance to begin a newe life, to the glorie and praise of thy sacred Name, Amen.

Lam. 3, 42.

6. A praier for the Sick.



Christ, which art the virtue that is made perfect in infirmitie <sup>a</sup> the strength of the weake, the saluation of al beleeuers, an aider of the oppressed <sup>b</sup>, a refuge in the time of trouble <sup>c</sup>, a physition for the sicke, yea, our life and safegard in the peril of death:

<sup>a</sup> 2. Cor. 12, 9

<sup>b</sup> Psal. 9, 9.

<sup>c</sup> Psal. 68, 20.

By al thy paines & passions (which thou didst suffer for vs, and wherby in the flesh thou tookest vppon thee <sup>d</sup>, thou seelest our infirmities) we beseech thee, that pittieng our

<sup>d</sup> Heb. 4, 15.

i. 2.

sicknes,



sicknes, and diseases, thou wilt succor al that are sicke, and especiallie such, as in their agonies do encounter with many & sondrie tentations.

Giue them grace to know that al sicknes and miseries of the bodie whatsoeuer come not by chance, but to be sent of thee our God; without whose wil and permission none aduersitie can come vpon vs. For e al the heares of our heads be nombred.

✓ <sup>c</sup>Mat. 10, 30

✓ <sup>f</sup> 1 Cor. 11, verse. 32.

8 1. Pet 4, 17

Let them knowe that sicknes is sent through thy good counsaile, not for our destruction, but for our amendment, and to cal vs vnto repentance; and either to keepe vs in our calling, or to driue vs from wickednes (whervnto by nature we are inclined) For <sup>f</sup> when we are iudged we are chastened of the Lord, that we should not be condemned with the worlde. And iudgement <sup>g</sup> commonlie beginnes <sup>g</sup> at the house of God.

Finallie diseases be certaine instruments whereby thou dost exercise vs to the mortification of our flesh.

O thou most excellent curer both  
of

6. *for the sick.*

of soules and bodies diseased, which  
 hast shoven that sicknes, and mis-  
 eries of the bodie are the punish-  
 ments of sinne <sup>h</sup> and warnings of <sup>h</sup> 1. Cor. 11,  
 thy displeasure against our wicked- verse. 30.  
 nes : Spare vs, O Lorde, spare thy  
 people <sup>i</sup> and forgiue our sinnes, <sup>i</sup> Ioël. 2, 17.  
 whereby we haue prouoked these  
 manifold diseases and miseries.

Speake vnto our troubled harts in  
 this conflict of the conscience, re-  
 uiue them with the sweete and liue-  
 lie comfort of the free remission of  
 our sinnes purchased by Christ <sup>k</sup>, <sup>k</sup> 1. Cor. 15, 3  
 and take awaie the prick of sinne,  
 and stings of death, that we feele  
 not the gnawing worme of a guiltie  
 conscience.

Grant vs quiet mindes through  
 the consolation of the scriptures <sup>l</sup>, <sup>l</sup> Rom. 15, 4  
 and working of the holie ghost, that  
 we may surelie rest vpon thee and  
 thy promises, neuer doubting of  
 thy fatherlie kindnes toward vs.

Heate our colde harts, and fain-  
 ting members by thy Spirit, that  
 they may be nimble to fulfil thy  
 pleasure, and suffer afflictions laide  
 vpon them, with a quiet minde; and  
 neuer murmuringlie resist thy wil,  
 i. 3. but

but alwaies thinke, that whom the  
<sup>m</sup> Pro. 3, 12. Lord loueth <sup>m</sup> him he chasteneth;  
 Hebr. 12, 6. and scourgeth euerie sonne, that he  
 receiueth. Therefore strengthen vs,  
 that we may suffer thy fatherlie cor-  
 rection with quiet minds.

<sup>n</sup> 1. Kin 8, 39 O Lord, <sup>n</sup> looke downe from hea-  
 uen, from thine holie Court, and be-  
 hold the humilitie and affliction of  
 al weake persons: take from them  
 their extreme paine, or at the least  
 mitigate their sorrowes, whereby  
 they may feele some ease, and let  
<sup>o</sup> Mat. 11, 30 thy yoke be vnto them easie, <sup>o</sup> and  
 thy burden light.

Restore the weake to their woo-  
 ned strength, and heale their griefes  
 according to thy diuine pleasure to  
 their welfare.

<sup>p</sup> Reue. 21, 4 Wype away al teares <sup>p</sup> from their  
 eies, and helpe them on the bcd of  
<sup>q</sup> Psal 41, 3. their sorow <sup>q</sup> and make their beds  
 in their weakenes.

Heale and bind vp their wounds,  
<sup>r</sup> Psal. 147, 5. for great is thy power <sup>r</sup> and thine  
<sup>s</sup> Esai. 50, 2. hand is not shortened <sup>s</sup>. For when  
 al hope ( of worldlie helpe ) doth  
<sup>t</sup> Psalm. 77, faile, that can assist. Thy mightie  
 vers. 10, & c. right hande <sup>t</sup> can alter euery thing,  
<sup>u</sup> Matth. 8, vers. 8, & c. yea, if thou onlie saie the word <sup>u</sup> the  
 weake



weake shal be healed, & that without the means of any natural thing.

Grant likewise that al which are recouered may wel vse their health (least otherwise they forgo through sin y which they receiued by grace) be thankful, & alwaies warie x least <sup>x Iohn. 5, 14.</sup> a woorse thing happen vnto them.

And concerning such as it pleaseth thee to take out of this miserable worlde into thine euerlasting kingdome, confirme those with thine holie Spirit, that at the houre of their departure they may peaceably rest y, vpholden with a trust of <sup>y Esai. 57, 2.</sup> free remission of their sinnes, and hope of a ioieful resurrection of the dead, and life euerlasting.

Shorten the paines which they suffer now in their mortal bodies, and turne their sorrow into perfect and eternal ioie z, and make them <sup>z Ioh. 16, 20</sup> willing to be dissolued from their bodies a, & to be with thee, and to <sup>a Phil. 1, 23.</sup> withdraw themselues from al such things as doe hinder the spiritual course, as are the loue of this present life, the pleasures of the world, the desires of the flesh, earthlie cogitations, riches, and vaine glorie.

O Christ our eternal Sauior, we beseech thee, which, hauing overcome the sting of death, hast opened the kingdome of heauen to al beleeuers, & according to our faith, wilt come to be the iudge of the quick and dead, haue mercie on thy seruants whom thou hast redeemed with thy precious blood, Amen.

7. A praier against the  
*tentation of Satan.*



Most heauenlie Father and eternal God, vnto thee do we crie, protect & strengthen vs weake and feeble

ones against the tentation of Satan, which is the sworne and extreeme enimie to mans saluation, a slanderer, and our accuser, that great  
<sup>a</sup> Reu. 12, 3. Dracon <sup>a</sup>, the old serpent, which is called the Diuel, carrieng away the whole world, a coosener, & wicked spirit; a deceauer, which goeth about like a roaring Lion <sup>b</sup> seeking whom he may deuour.

<sup>b</sup> 1. Pet. 5, 8.

And especiallie in this doting age of the world, as he knoweth his time  
 of

of raining is but short <sup>c</sup> & percei-  
ueth the day of iudgement to be ve-  
rie nigh at hand, wherein his filthi-  
nes shal be made manifest to al cre-  
atures, to his euerlasting torments :  
so now he rageth, and raungeth in a  
deadlie hatred against thy flock, &  
by al meanes seketh the destruction  
of al mankind, diuers waies, and by  
vnspeakeable subtiltie doth he laie  
snares to entrap our soules; egerlie  
doth he beset vs, and al his power  
and pollicie doth he powre out a-  
gainst vs, he prieth for any occasion,  
wherby he may allure vs to shame-  
ful offending, and so at length horri-  
blie to cast vs headlong into ex-  
treeme desperation.

For as many corporal affections  
as be in man, so many occasions  
doth he take to tempt vs, thereby to  
wound vs, or at least to hurt vs with  
one prick or other.

He laieth snares to take vs in  
wealth, in pouertie, in pleasure, and  
in the inticements of the flesh, in  
anguish of minde, in ambition and  
desire of glorie, in the wearisomnes  
of our calling and inferior conditi-  
on, in cares both for the back and  
i. 5. bellie;

<sup>c</sup> Reu. 12, 12.



bellie; in couetousnes and loue of monie, in lust of reuenge.

He ticles some with a desire of glorie and promotion; he imprin-  
teth in others a vaine of curiositie  
and pride; into others he instilleth  
suspitions and doubtings of thy di-  
uine wil and prouidence; he blow-  
eth into others a perswasion of wise-  
dome and knowledge; some he ca-  
rieth awaie in securitie; night and  
daie whether we sleepe or wake he  
is about vs, & with foming mouth,  
and open iawes, neieth to deuour  
vs d that our senses may be corrup-  
ted from the simplicitie, which we  
owe to Christ, euen as the serpent  
deceaued Eaue by his subtelte.

✓ d 2. Cor. 12,  
verse. 7.

✓ O God, who is able to flie awaie;  
or to persist against so diuers strokes  
and assaults of the Diuel?

Vnles thou, O most mightie pro-  
tector, defend vs, alas we perish.

For thou knowest we are too weak  
to resist, no strength is in vs, no aid,  
prudence, or policie is in our nature  
against so strong and subtile an e-  
nimie.

Beholde, our nature is accursed  
& vncleane, our flesh is weake, our  
life

7. *against the temptation of Satan.*

I 6 I

life transitorie; and we, alas therefore, be cowardes and without armor, giuen to sleepe and slothfulness<sup>e</sup> and endeuer not couragiously to withstand the fraudes of the Diuel.

<sup>e</sup> Matth. 26,  
verse. 40.

Wherefore expel from vs this deepe sluggishnes of ours, & open the eies of our mindes that we may behold how great the power, endeuors, strength, and malice of this aduersarie is, with whom we are to encounter.

For we wrestle not against flesh & blood<sup>f</sup> but against rules, against powers, against gouernors, and rulers of the darknes of this world, against spiritual wickednes in heauenlie places.

<sup>f</sup> Ephe. 6, 12.

O thou Sonne of God, which art that blessed seede & broozing the head of the most subtile serpent, bring and brooze our enimie Satan vnder thy feete<sup>h</sup>.

<sup>g</sup> Gen. 3, 15.

<sup>h</sup> Rom. 16,  
verse. 20.

Thou which didst appere<sup>i</sup> to destroye the works of the Diuel, driue awaie from vs lieng Spirits, that they hurt vs not.

<sup>i</sup> 1. Ioh. 3, 5.

Thou our chiefe champion, which of thine owne accord enteredst in-

i. 6.

to

k Matth. 4, to tentations k that so thou might  
 verse.1, &c. test, as it were, hand to hand wrestle  
 Mark. 1, 12. with our enimie, and purchase a  
 Luke. 4, 1. triumph for vs by thy victorie, hold  
 l Reuel. 20, him fast bound l that he exercise  
 verse.2, &c. not his deuises vpon vs, as he desi-  
 reth: make vs partakers of thy victo-  
 rie, that euen as thou in thy bodie  
 m Mat. 4, 10. ouercamest the diuel m: so thou wilt  
 vtterlie dispatch him in thy mem-  
 bers.

And therefore giue vnto vs thine  
 n Eph. 6, 13. whole armor n that like right soldi-  
 ors we may resist in the euil daie,  
 and vanquish our enimie. Girde vs  
 14. with the truth; put vpon vs the  
 breast-plate of righteousness; and let  
 15. vs be shod to the propagation of  
 the Gospel of peace; Aboue al  
 16. things giue vs the shield of faith,  
 which can extinguish al the fierie  
 darts of wicked spirits. Bestow vpon  
 17. vs the helmet of saluation, and the  
 sword of the spirit, which is the word  
 of God, that through thee we may  
 encounter valiantly, and gloriouslie  
 attaine the victorie.

And holie Spirit, almightie God,  
 comfort thou, and strengthen our  
 minds against so diuers conflicts of  
 Satan,



8. *Euening praier.*

163

Satan, which besetteth vs by manie  
 snares, and especiallie then most of  
 al doth he seeke our destruction,  
 when we seke deliuerance by other  
 meanes than by thy word reuealed:  
 grant therefore that, leauing thy  
 worde deliuered vnto vs, we looke  
 not after new reuelations, or violent  
 rauishings, but may resist the Diuel  
 by thy word, so wil he flie from  
 vs, Amen.

8. *Euening praier,  
 on VVensdaie.*



Lorde God, which  
 art our life<sup>a</sup>, and  
 the length of our  
 daies, our vphol-  
 der protecting vs  
 from our youth: we  
 thanke thee this euening, and with  
 our lips wee extol thy woonderful  
 goodnes, because thou hast defen-  
 ded vs this daie against al aduersi-  
 ties both of bodie and soule.

<sup>a</sup> Deut. 30,  
 verse. 20.

O Lord, vnto thee doe we crie<sup>b</sup>, <sup>b</sup> Psa. 141, 1.  
 heare vs, harken vnto our voice  
 when

Psalm 141, 2. when we crie vnto thee. Let our  
 prayers be directed in thy sight as  
 the incense, and let the lifting vp of  
 our hands be an euening sacrifice.

For thou delitest not in the offer-  
 \* Psalm 50, 13. ring of Bulls and Rams,<sup>c</sup> but the sa-  
 14. crifice of thanksgiuing shal honor  
 thee.

\* Sirac. 35, 1. Who so keepeth the Law d bring-  
 eth offerings enough; he that hol-  
 deth fast the commandment offer-  
 reth an offering of saluatiō. He that  
 2. is thankful to them which haue wel  
 deserued, offereth fine flower; and  
 he that giueth almes, sacrificeth  
 praise.

Therefore in this euening-tide  
 doe we offer vnto thee the continu-  
 al sacrifice of thanksgiuing, prai-  
 sing thy goodnes for thy merciful  
 protection and defence.

We wil commend thee for thy  
 truth, and sing of thee, O thou most  
 Hie; Our lips shal sing of thee, and  
 our soules which thou hast redee-  
 \* Psalm 71, 13. med, yea and our tongues shal dai-  
 lie speake of thy righteousness, be-  
 cause they are confounded <sup>e</sup> and  
 put to shame that sought after our  
 soules.

We

8. *Euening praier.*

165

We wil giue thanks vnto thee<sup>f</sup>, <sup>f</sup> Psa. 138, 1.  
O Lorde, with our whole hart, be-  
cause thou hast heard al the words  
of our mouthes. In the sight of the  
Gods we wil praise thee. We wil  
worship toward thine holy Temple,  
and celebrate thy Name, because of  
thy great mercie & truth. For thou  
hast magnified thy Name, and thy  
word aboue al things. Whensoever  
we called vpon thee thou diddest  
heare vs, and enduedst our soules  
with much strength.

2.

3.

And now we crie vnto thee, O  
Lorde, with our voice, & yea in thy  
sight doe we poure out our praier, <sup>g</sup> Psa. 142, 1.  
and in our trouble doe we vtter them  
before thee, that thou maiest par-  
don al our offences, and those espe-  
ciallie which we haue committed  
this daie.

2.

Bring not into thy iudgement, O  
Lord, al our idle and vaine words<sup>h</sup>, <sup>h</sup> Matth. 12,  
pardon our babling, & vaine speech, <sup>verse.</sup> 36.  
and impute not our foolishnes vnto  
vs.

Be merciful vnto vs, O Lord, for  
we are greatlie pensive for our sins,  
our harts be troubled within vs, and  
the feare of death is fallen vpon vs.

Feare-



Fearefulnes & trembling are come  
 1 Psal. 55, 4. vpon vs i and an horrible dread  
 hath ouerwhelmed vs.

But, O Lord, absolue vs from al  
 our sinnes through thy worde bring-  
 ing vnto vs the ioieful tydings of  
 gracious deliuerance.

O comfort the harts of thy ser-  
 uants k: for vnto thee, Lord, haue  
 5. we lifted vp our soules. For thou art  
 milde, gentle, and of much mercie  
 to as manie as cal vpon thee.

Blessed be the Lorde which hath  
 heard the voice of our humble peti-  
 1 Psal. 28, 6. tions l. O God thou art our strength,  
 7. and our shield, our harts trusted in  
 thee and we are holpen, therefore  
 our harts doe daunce for ioie, and  
 in our songes we wil praise thee.

We cried vnto thee, O Lord, and  
 2 Psal. 142, 5. saide m, Thou art our hope, and our  
 portion in the lande of the liuing.

6. Consider our complaint, for we are  
 brought verie lowe. O deliuer vs  
 from our persecutors: for they are  
 7. too strong for vs. Bring our soules  
 out of prison, that we may giue  
 thanks vnto thy Name.

O holie Trinitie, and perpetual  
 vnitie, protect vs this night, that the  
 Diuel

Diuel haue no power ouer vs.

O Father gouerne vs by thy power; O Sonne, reuiue vs with thy wisedome; and lighten vs, O holie Ghost, with thy virtue.

O Creator be thou present with vs; O Redeemer, aide vs; O our Comforter abide with vs.

The Lord blesse vs <sup>n</sup> and keepe vs. <sup>n</sup> Num. 6, 24

The Lorde make his face to shine <sup>25.</sup>

vpon vs, and be merciful vnto vs;

the Lorde lift vp his countenance <sup>26.</sup>

vpon vs, and giue vs peace.

This blessing of God be this night and euermore a safetie, & protection against al enemies, both visible and inuisible, that they hurt vs not anie waie.

Euen as the pillar of cloude <sup>o</sup> in <sup>o</sup> Exo. 14, 19

the desert stood betweene the tents <sup>20.</sup>

of the Egyptians, and the tents of the children of Israël, that none

hurt might come to the people of Israël: so be thou, O Lord, the protec-

tor of our soules, and liues; be thou,

we beseech thee, an iron pillar vnto

vs <sup>p</sup> that such as are our enemies <sup>p</sup> Iere. 1, 18.

preuaile not against vs, and be thou

a brazen wal <sup>q</sup> betweene vs, and al <sup>q</sup> Ier. 15, 20.

our aduersaries, that they come not

nie

nic vs to our hurt.

<sup>r</sup> Sirach. 31,  
verse. 20.

Giue vs this night a good sleepe,  
that quietlie without cares and an-  
guish of minde we may rest this  
night; let not troublesome dreames,  
and fantasies in which is vanitie  
disquiet vs. Let our sleepe be sweet,  
& helthful to our bodies, that <sup>r</sup> wa-  
king in the morning we may rise in  
good helth, and delight in thee our  
God.

Grant also that both being in bed,  
a sleepe, and awake we may alwaies  
remember our death, which is a  
passage to an immortal life, and  
withal our ioieful resur-  
rection to euerla-  
sting glorie,  
Amen.





# I. Morning praier on Thursdaie.

169



Christ which art  
the light and the  
daie dwelling<sup>a</sup> in the light that no  
man can attaine  
vnto, the brightnes  
and cleerenes of the eternal Father,  
the bright morning Star<sup>b</sup> driuing  
away the darcknes of night, and  
bringing the light of the daie ouer  
the face of the earth :

<sup>a</sup> 1. Tim. 6, 16

<sup>b</sup> Reu. 22, 16

We wil blesse thee in our life  
time, and lift vp our hands in thy  
Name with thankesgiuing, because  
thou hast bin our defender<sup>c</sup>.

<sup>c</sup> Psa 63, 5.

Thou hast beheld our miseries,  
and hast not put vs into the handes  
of our enimies which did whisper  
against vs<sup>d</sup>, & imagine euil toward  
vs; they spake euil of vs, that when  
we slepe we might rise no more. But  
thou, O Lord, tookest compassion  
vpon vs, and didst raise vs againe,  
thou didst aide vs with thine arme  
of strength, and defend vs against  
al our enimies, and their inuasions  
with thy mightie power. Vnder the  
shadow

<sup>d</sup> Psal. 41, 7.

8.

9.

shadow of thy wings we rested quietlie, in thy lap we laie secure and safe. We slept and toke our rest, and yet rose againe. For the Lord defended vs, and was our aide.

<sup>e</sup> Psal. 46, 5.

God is in the mids of vs, & therefore we wil not be mooued, God wil helpe vs and that right carelie, that we may reioice in his saluatiō.

<sup>f</sup> Actes. 1, 9.

<sup>g</sup> Esaie. 44, versc. 22.

O thou onelie begotten Sonne of God, which sittest at the right hand of God thine almightie Father, we most humblie beseech thee by thy glorious ascention into the heauens fwherby thou didst pierce the thick cloudes, that thou mightest put away our iniquities like a cloude & wpe away our sinnes, wherby thou, which art the Sonne of righteousness, art hidden, that neither our soules can behold thee, neither our praiers ascende vnto thee, like a myst:

<sup>h</sup> Esaie. 59, 9.

<sup>i</sup> Iohn. 1, 9.

Let thy light shine ouer vs this daie (like the cleere daie star piercing the thick mystes) to the expelling of the darknes of our vnderstanding.

For thou art i the true light lighting euerie man that commeth in-  
to

to this world.

Clarifie our harts, and driue away the darknes of error and ignorance, that, as at the breaking of the daie darkenes doth vanish: so al the darknes of our mindes may be removed, that we continue not in the dongeon and shadow of death, but may approach to thy word <sup>k</sup> as to a candle shining in a darke place, vntill the daie dawne, and thou the day star arise in our harts.

<sup>k</sup> 2. Peter. 1,  
verse. 19.

Let thy worke appere to thy seruants <sup>l</sup> and thy magnificence towards the sonnes of men. The glorious maiestie of the Lorde be vpon vs, and prosper the workes of our hands vpon vs; O prosper the works of our hands.

<sup>l</sup> Psa. 90, 16.

17.

Deut. 28, 12.

Let vs not, forgetting thy commandements, <sup>m</sup> decline from them either to the right hand or to the left, but make vs to meditate vpon them rising out of our beds, & bind them for a signe vpon our hands <sup>n</sup>, and tie them to our fingers, & write them on the table of our harts, that the memorie of them at no time depart out of our minds.

<sup>m</sup> Deut. 28,  
verse. 14.

Iosua. 1, 7.  
8.

<sup>n</sup> Deut. 6, 7.  
Prou. 7, 3.

O Lorde, we haue called vpon thee



- Psa. 88, 9. thee daie by daie o, we haue stretched out our hands vnto thee.

In our troble doe we lift vp our hands vnto thee, O Lorde, beseeching thee most humbly to kepe vs this daie, and al our life time from the place of hel p, and to deliuer vs from the clawes of the vngodlie.

Psa. 49, 15.

O Lord, be merciful vnto vs, we haue longed for thee, be thou our helpe and shield q, & our saluation in the time of troble. Send downe thine hand from aboue r and deliuer vs. Stretch forth thine arme with power, strengthen thine hand, & lift vp thy right hand to saue vs.

1 Pf. 33, 20.

Psa. 144, 7.

1 Psalm. 10, vers. 13, & c.

Arise now, O Lorde, f put forth thine hand, & forget not the poore. Breake thou the power of the vngodlie and malicious, that we without feare of danger may confesse and praise thee.

Psa. 138, 7.

Though we walke in the middes of troble t, yet wilt thou refresh vs; & against the furiousnes of our enemies wilt thou stretch forth thine hand, and thy right hand shal saue vs, that al may knowe and vnderstand that this is thine hand, and that thou hast saued vs.

There-

I. *Morning praier.*

173

Therefore we wil praise the Lord  
which stood at the right hand of the  
poore <sup>u</sup> to saue his soule from the  
persecutors.

<sup>u</sup> Psal. 109.  
verse. 31.

O most mightie protector, keepe  
vs likewise from al bodilie harme.

Deliuier vs from the myre <sup>x</sup> that  
we perish not, deliuier vs from such  
as hate vs, and from the deepe wa-  
ters, that the fluds ouerwhelme vs  
not, neither the deepe swallow vs  
vp; protect vs with thine hand that  
we perish not by thy fire darts.

<sup>x</sup> Psal. 69, 2.

Thou God rulest the virtues of the  
elements, which thou hast created,  
and guidest the raging of the sea <sup>y</sup>.

<sup>y</sup> Psal. 89, 9.

For thou art the God <sup>z</sup> which fra-  
mest the mountaines, & makest the  
winds, and declarest vnto man what  
his thought is, thou makest the  
morning and darknes, and walkest  
vpon the hie places of the earth,  
the Lord God of Hostes is thy

<sup>z</sup> Amos. 4, 13

Name worlds with-  
out ende,  
Amen.

A

## 2. A thanksgiuing vnto God for our foode.



E thanke thee, King of glorie, Lord of heauen & earth, because thou hast from our youth to this present houre maruelouslie nourished vs, giuing vs meat, drinke, and clothing with al other thinges pertaining to the sustentation of this our life.

Naked and bare came we out of  
<sup>a</sup> Iob. 1, 21. our mothers wombes <sup>a</sup>, we brought  
<sup>b</sup> Eccle. 5, 14. nothing into the world <sup>b</sup>, but what-  
<sup>c</sup> 1. Tim. 6, 7. soeuer we haue thou gauest the  
 same; yea, it was afore we were borne; and in our mothers wombe didst thou ordaine things necessa-  
 rie for this life, and sufferest vs to enioie al things abundantlie.

Alwaie thou hast a care of vs, as a father hath of his children; neither art thou ignorant that we stand in neede continuallie of thy blessings, and dailie are destitute of new reliefe: al which thou giuest after thy wonted, and vnspeakable goodnes.

We acknowledge that whatsoe-  
 uer



uer we haue, or possesse, it is thy gift; & confesse thee to be the fountaine of al good things <sup>c</sup>, and perceiue thy Fatherlie goodnes to be spread not onelie ouer al mankind, but also ouer the brute creatures. Thou giuest meat to al flesh; thou giuest fodder to the Cattel; and feedest the yong rauens that cal vpon thee <sup>d</sup>.

<sup>c</sup> Iam. 1, 17.

<sup>d</sup> Ps. 147, 9.

For corporal goodes are not distributed among men by chance, or without thy prouidence; neither be they attained by the onelie industrie and power of man.

Thou giuest <sup>e</sup> and we gather; thou openest thine hande, and al liuing creatures are filled with thy blessing. For without thee al our endeavors be in vaine, and if thou blesse not our labors, we do but beate the winde and receiue no profite.

<sup>e</sup> Ps. 104, 28.

Great is thy mercie, O Lorde, which disdainest not to prouide for sinful flesh.

O Lord our God, great are thy wonderous works <sup>f</sup> which thou hast done for vs, the which we can not so much as in thought comprehend, much lesse in words expresse. When

<sup>f</sup> Ps. 40, 6.

K 1.

we

we would report and vtter them, we founde them moe than we coulede recite.

But notwithstanding thine infinite benefits cannot be comprehended of man: yet wil we not surcesse to set forth thy praise, nor hide thy goodnes from the sonnes of men, but wil declare it and speake of thy truth from one generation to another.

Blessed art thou, O our God, for  
 81. Chr. 29, euer and euer 8, al that is either a-  
 verſe. 10. boue in the heauens, or in earth  
 11. beneath, is thine. Al things come  
 12. from thee, and from thine hands  
 we receiue whatſoeuer we poſſeſſe.  
 And al thoſe things of thy meere  
 mercie without our merits or wor-  
 thines.

Therefore we wil magnifie the  
 Lord, which doth mightie things in  
 al the corners of the earth, which  
 doth nourith vs from our mothers  
 1 Pſa. 71, 6. wombes h, and giueth vs al good  
 things.

Grant vs likewise quietnes of  
 minde, and peace in our time, that  
 thy grace may abound towarde vs,  
 continue, and defende vs while we  
 liue.

liue.

O Almighty and merciful Father, by thy breath we toke life i the which through thy blessing doth abide in vs. In thee we liue <sup>k</sup>, moue, <sup>k</sup> Act. 17, 28. and haue our being. <sup>1</sup> Aas. 17, 25

For man liueth not by bread onelie <sup>l</sup>, or by his owne wisedome and forecast, neither art thou bounde with a fatal chaine of second causes, <sup>1</sup> Deut. 8, 3. <sup>Matth.</sup> 4, 4. <sup>Luke.</sup> 4, 4. but by thy decree and wil we enioie life, & al things created at thy beck doe continue while thou thinkest good.

Giue vs not onelic store of al things to the necessitie of our life: but grant also to our meate & drink virtue and power to relieue and strengthen our bodies. For thou alone vpholdest al thinges by thy worde of power <sup>m</sup>. <sup>m</sup> Heb. 1, 3.

Vnles thou dailie didst feede vs with thy hidden grace, which thou dost enspire into the bread to feede vs, al the heapes of our yeerelic encrease were to smal purpose. For be it, that there be abundance of wheat, wine, and of al other things: yet vnles they be watred by thy blessing quicklie would al come to naught,

k. 2.

and



and we shoulde perish for lacke of  
foode in al that abundance. For al  
the substance which we possesse,  
what is it without thou prosper and  
fructifie the same with thy blessing.

▪ Matt. 4, 4. And albeit we feede on bread<sup>n</sup>:  
Deutr. 8, 3. yet we ascribe not our life to the vir-  
tue of the bread; neither is thy pow-  
er tied to the bread; nor mans life  
included within the same, but alto-  
gether it dependeth vpon thy wil  
and good pleasure.

• Psal. 71, 9. We besech thee for thy most large  
and bountiful liberalitie, cast vs not  
of<sup>o</sup> in the time of our old age; and  
when our strength faileth vs, for-  
sake vs not.

Likewise confirme our faith that  
we distrust not thy promises; nei-  
ther be we driuen from thee by any  
meanes, seeme they neuer so con-  
trarie to natural causes: but giue  
grace that we may withdrawe our  
eies from al wordlie consultations,  
and, as touching our foode, and o-  
ther necessaries for this life, may  
wholie depend vpon thee, and at no  
time go beyond the limits which  
thou hast prescribed, through our  
Lord Iesu Christ, which liueth and  
raig-

3. *for vnitie in Religion.*  
raigneth with thee for euermore,  
Amen.

179

3. A praier for vni tie  
*in Religion.*



Eternal God, which  
hast called vs to the  
vnitie of the true ca-  
tholike faith, and ga-  
thered vs by thy word  
into the lap of the Christian con-  
gregation, that we may be al of vs  
one bodie,<sup>a</sup> and one spirit, euen as  
we are called in one hope of our cal-  
ling. One Lord, one faith, one bap-  
tisme, one God, and Father of al;  
which is aboue al, and through al,  
and in vs al. For euen as thou Fa-  
ther art in thy Sonne, and he in  
thee<sup>b</sup>: so should we also be one in  
thee our God.

<sup>a</sup> Ephes 4, 4.  
5.  
6.

And therefore we crie vnto thee,  
O almightie Father, and eternal  
God, teach vs thy waies<sup>c</sup> that we  
may walke in thy truth; O knit our  
harts vnto thee that we may feare  
thy Name.

<sup>c</sup> Psal. 86, 11.

Grant that al thy faithful may be  
like affected<sup>d</sup>, and of one minde,

<sup>d</sup> Philip. 2, 2.  
Rom. 12, 16.

k. 3.

as

as thou art, thinking the same thing after the ensample of Christ our Saviour, and that as wel in minds <sup>e</sup> as with mouth we may agree among our selues, both in true doctrine, and in outwarde behauior of conuersation. For the scope of the Churches felicitie consisteth in the vnitie of true faith and religion.

Keepe vs in the true vnderstanding, and right knowledge of thy sacred scriptures, that without strife and contention, we may speake one thing <sup>f</sup>. Let there be no dissensions nor schismes among vs; let nothing be done through contention, or of vaine glorie, but let vs be one bodie, endued with one minde, and iudgement, according to thy worde reuealed, vntil we attaine <sup>g</sup> to the vnitie of faith and knowledge of thy Sonne into a perfect man, according to the measure of the age of the fulnes of Christ, which is the head, by whom the whole bodie being copled and knit together by euerie ioint for the furniture therof, (according to the effectual power, which is in the measure of euerie part) receiueth encrease of the bodie,

<sup>e</sup> Rom. 15, 6.

<sup>f</sup> 1. Cor. 1, 10.  
Philip. 3, 16.

<sup>g</sup> Ephe. 4, 12

13.

15.

16.



3. *for unitie in Religion.*

181 ✓

die, vnto the edifieng of it selfe in loue.

O most holie Father, keepe vs by thy Name, that we may be one in thee h, and that among vs which <sup>h</sup>Ioh.17,21. are beleeuers, there may be one hart and one minde.

O Christ our onelic Sauior and Mediator, which before thy passion didst praie that we might be one in thee <sup>i</sup> euen as thou art in thy Father: grant that thy Church may be at concorde, and agree in one true faith and confession. <sup>i</sup>Ioh.17,21.

Let there continue among vs a godlie consent; let there be one agreement in faith, one mind in prayer, that we may grow vp in thee, and that al our harts may be copled together by the bond of the Spirit, vsing thy gifts, as they should be, to the aduancement of thy glorie, and to the common profit both of thy Church and Common-weale; and walking worthie our calling <sup>k</sup> where <sup>k</sup> Ephes.4,1. vnto we are called, with al humilitie & gentlenes, with al lenitie forbearing one another through charitie, being careful to keepe the vnitie of the Spirit in the bonde of <sup>k.4.</sup> peace.

2.

3.

peace.

Represse the furiousnes of Satan which soweth discention among thy flock to weaken our faith, and to hinder our praiers, whereby thy glorie is defaced.

- Grant therefore that we proue  
<sup>l</sup> Gal. 5, 26. not desirous of vaine glorie <sup>l</sup> pro-  
 uoking one another, and enuieng  
 one another, that we bite not one  
<sup>m</sup> Gal. 5, 15. another to our destruction <sup>m</sup>. For  
 of emulation spring contentions  
 which being once enflamed, boile  
 out into mortal diuisions. And as  
 many as maintaine emulations, con-  
<sup>n</sup> 1. Cor. 3, 3. tentions, and factions, are carnal <sup>n</sup>  
 and walke as men.

Wherefore take from vs the  
 zeale of the flesh, which is foolish.  
<sup>o</sup> Ephe. 4, 31 And let al enuie <sup>o</sup> wrath, pride, and  
 arrogancie be far from vs.

Likewise let vs auoide p foolish  
<sup>p</sup> 1. Tim. 1, 4. and vnlearned questions, knowing  
<sup>1</sup> 1. Tim. 6, 4. that they engender strife and con-  
 20. tention, and serue for nothing but  
 to the subuerting of the hearers, and  
 engrafting of errors.

Where a desire of strife is, there  
<sup>q</sup> 1. Iohn. 4, certainlie God dwelleth not <sup>q</sup>: and  
 verse. 16. they which raise tumults of no-  
 thing,

thing, and disquiet thy flock, those wilt thou, O Sonne of God, destroe.

Come holie Spirit, replenish the harts of the faithful, and inflame in them the fire of thy loue, which once didst gather the nations into the vnitie of the faith through the diuersitie of tongues <sup>r</sup>:

<sup>r</sup> Actes. 2, 4.

Ioine our harts together, that we may nourish christian concorde among vs, and that we al glued, as it were together in louing harts, may be of one minde in thee; so shal thy pure doctrine zelouslie be maintained, and no false interpretation of the Scripture obstinatelie be defended.

Bring home to thy fold al such as are turned from the vnitie of true religion, that there may be one pastor and one folde <sup>f</sup>.

<sup>f</sup> Ioh. 10, 16.  
Ezec. 37, 22

To such as are gone out from vs, grant constancie that they may continue with vs teaching the Gospel to the saluation of the hearers.

And if it fortune that any, contrarie to the doctrine which we haue learned, raise dissention and offences, grant that we may auoide them <sup>t</sup>, least the harts of the sim-

<sup>t</sup> Rom. 16,  
verse 17.  
2. Iohn. 10.

k. 5.

ple,



ple, through their sweete perswasions, and flatterie, be deceaued.

<sup>a</sup> 1. Cor. 14,  
verse. 33.  
<sup>2</sup> 2. Thes. 3, 16

O God, autor of peace<sup>u</sup>, and con-  
corde, giue grace that euerie of vs  
may thinke the same thing accor-  
ding to our Sauour Christ, Amen.

#### 4. A praier for peace.



<sup>a</sup> 1. Cor. 14,  
verse. 33.  
<sup>2</sup> 2. Cor. 13, 11

Most Hie God, and  
holie Father which  
art not the Autor  
of dissention but of  
peace<sup>a</sup>, not of confu-  
sion, nor of inordinate life, but the  
keeper of discipline and quietnes,  
from thee come holie cogitations,  
and good counsailes, and righteous  
deedes:

Giue vnto vs thy seruants that  
peace which the world cannot giue;  
that both our harts and works may  
be applied to thy commandements,  
and that our daies, through thy  
protection, be alwaies quiet from  
trouble.

Gouerne thou the whole state  
both of the Chuch and Common  
weale, and rule our life, that in our  
<sup>b</sup> Psal. 72, 7. daies iustice may take place<sup>b</sup>, and  
peace

erwaffi-  
ed.  
nd con-  
ie of vs  
accor-  
Amen.  
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amon  
n our  
and  
peace

peace continue as long as the  
moone shal haue hir course.

Speake thou peace vnto the com-  
mon people, and ouer thy Saints,  
and likewise to them which are  
conuerted, and turned to a better  
minde.

Let thy saluation be nigh them  
that feare thee<sup>c</sup>, that glorie may <sup>c</sup>Pfal.85,9.  
dwel within our lande. Let mercie  
and truth meete together, yea, let  
iustice and peace embrace ech  
other. Let truth arise out of the  
earth, & righteousness looke downe  
from heauen. Let the mountaines  
d and the hils bring peace to thy <sup>d</sup> Pfal.72,3.  
people by iustice.

10.

11.

Blesse Lord al Countries, Cities,  
Townes, and places where thy word  
doth abide and is purelie preached.

Let them haue much peace that  
loue thy Lawe and doctrine, and let  
them be without stones to stumble  
at, and offences; let there be peace  
within their wals<sup>e</sup>, and prosperitie <sup>e</sup>Pfal.122,7.  
within their palaces.

O Lord, strengthen the locks of  
our ports, and blesse thy children  
within them, put peace for our  
endes, and bounds; and fil vs with

<sup>f</sup> Psal. 24, 7.

the fat of the corne, that thou King of glorie, and Lord of hostes maist enter by our gates <sup>f</sup>, and the pure worde may abide not onelie in our wals, but also in our wils, to the glorie of thy Name, and comfort of our soules; and that honest discipline together with integritie of virtue, maners, and humane literature may be maintained.

O eternal God, which hast called  
<sup>g</sup> 1. Cor. 7, 15 vs. in peace <sup>g</sup>, grant that with al  
<sup>h</sup> Rom. 12, men, as much as in vs lies <sup>h</sup> we may  
 verse. 18. haue peace; and let vs account of  
<sup>i</sup> Heb. 12, 14 holines <sup>i</sup> without which none shal  
 see the Lord.

Affwage our harts, that we may cleane forget al iniuries, and forgiue ech other in many things, least by reuenging our selues we take awaie the publike tranquillitie.

Represse the Diuel, the breaker of godlie concord and christian peace, which ranging throughout al regions soweth euerie where the seede of strife and debate.

O God of peace which makest an  
<sup>k</sup> Psal. 46, 9. ende of war <sup>k</sup> in al the worlde, and breakest the bowe, and knappest the speares asunder, and burnest the  
 the



4.

*for peace.*

the chariots with fire; protect vs from war and slaughter; scatter the nations <sup>l</sup> that wish for war.

<sup>l</sup> Psal. 68, 1.

Breake thou and hinder al euil counsailes, and the purpose of such as mind and thirst after nothing els but the shedding of innocent blood.

Confound them in their imaginations <sup>m</sup> that they take none effect, let them be turned back and put to shame. Let them come to shame, and perish through their owne imaginations <sup>n</sup>, that Churches and schooles wel ordained be not ouerthrowne, nor Idolatrie get the dominion ouer vs.

<sup>m</sup> Psal. 6, 10.<sup>n</sup> Psal. 5, 10.

Ingraffe therefore into al men of what calling soeuer, a desire of peace; contented minds in their vocations, and a carefulnes to aduance the welfare of that place where they doe abide: so shal they, neither through a desire of others wealth, nor by ambition or vaine glorie raise any tumults to our disquietnes.

And where strife, contention, & discord is among men, there doe thou, O most mightie God, reconcile their harts and minds that those flames,

flames, and fires may speedilie be put out. For thou canst conclude a truce for vs <sup>o</sup> with the stones of the ground; and compel the beasts of the fildes to seeke those things as belong to our peace, and the wolfe to dwel with the Lambe <sup>p</sup>, and the Leopard to lie downe with the Kid.

Therefore make our tabernacles safe & quiet, that about them there may be a rich tranquillitie, which may abound like the streame running ouer his bank <sup>q</sup>, and our righteousness as the waues of the sea, which is neuer without water.

In the Lorde shal we haue our wished peace, and the worke of righteousness shal be peace <sup>r</sup>, & hir frute-  
rest and quietnes for euer. And thy  
18. people shal dwel in the Innes of peace, and in sure dwellings, in safe places of comfort.

In ioie shal we go forth <sup>s</sup> and returne in peace, the mountaines and hils shal sing with vs for ioie, and all the trees of the field shal clap their hands.

Heare vs, O Lord of peace <sup>t</sup>, and grant that thy peace <sup>u</sup> which passeth

\* 2. Thes. 3, verse. 16.

\* Philip. 4. 7.

§. *for vnbeleeuers.*

189

seth al vnderstanding, may keepe  
our harts and minds in our Lorde  
Iesu Christ, which liueth and raig-  
neth with thee in the vnitie of the  
holie Spirit a God now, and for  
euermore, Amen.

§. A praier for vnbeleeuers.



Vnto thee doe we crie,  
O Lord, Father and  
maker of al men,  
which art rich vnto  
al that cal vpō thee <sup>a</sup>,  
and which commandest the light to  
shine out of darknes. For thou wilt  
<sup>b</sup> that al men should be saued, and  
come to the knowledge of the  
truth.

<sup>a</sup> Rom. 10,  
verse. 12.  
Ephes. 2, 4.

<sup>b</sup> 1. Tim. 2, 4.

And therefore of thy great loue  
thou diddest cal vs to the partici-  
pation of the lot of the Saints in  
light, which are by nature the chil-  
dren of wrath and of death; aliens  
<sup>c</sup> and strangers from the testaments  
of promise, hauing none hope,  
and without God in the world: but  
now are fellowe Citizens with the  
Saints <sup>d</sup> and of the housholde of  
GOD, built vpon the foundation  
of the Apostles and Prophetes,  
Iesus

<sup>c</sup> Ephes. 2, 12

<sup>d</sup> Ephes. 2, 19

20.



Ephes. 2, 21. Iesus Christ being the head corner stone, which sustaineth the whole building by his word of power.

Heare vs thy seruants making supplication for such as yet haue not heard the sound of thy Gospel; neither knowen thy Name, but sitting in darknes<sup>e</sup> and in the shadow of death; haue their minds darkened<sup>f</sup> and are alienated from the life of God by the ignorance that is in them, and are carried away vnto dumbe Idols<sup>g</sup>, and fained Gods, euen as they are led, and runne to worship that which is no God.

Giue grace, that thy word may be known among them<sup>h</sup>, and preached in euerie land, and the sound thereof go out into the endes of the worlde<sup>i</sup>, that thou also maist be found of them which sought thee<sup>j</sup> not, and famous among such as neuer asked after thee.

Send forth thy worde that they may be healed<sup>k</sup> & walke no more in the vanities of their minde.

O God, Father of our Lord Iesu Christ, King of glorie<sup>l</sup>, giue them the Spirit of wisdom and reuelation through the confessing of thee, ligh-

lighten their mindes that they  
 may know, what the hope is where-  
 vnto thou hast called vs; and how  
 precious the glorie is of thine in-  
 heritance in the Saints, and how  
 excellent the greatnes of his pow-  
 er is toward vs which beleue ac-  
 cording to the working of his migh-  
 tie power, which thou hast wrought  
 in him, when he was raised by thee  
 from the dead, and placed at thy  
 right hand in heauenlie places a-  
 boue al principalities and powers.

Ephes. 1, 18.

19.

20.

21.

Open the harts of vnbeleuers, that  
 hearing thy word they may acknow-  
 ledge thee the onelie true God<sup>m</sup>, &  
 Iesus Christ whom thou hast sent;  
 and may worship thee the Father in  
 the Sonne, & the Sonne in thee the  
 Father with the holie Ghost, euen  
 as thou hast reuealed thy selfe.

Ioh. 17, 3.

Take the vale from the harts of  
 the Iewes<sup>n</sup> least being blinded in  
 the reading of the old Testament,  
 they stumble at the stone<sup>o</sup> and rock<sup>o</sup>  
 of offence by incredulitie, and hard-  
 nes of their harts, that thy Sonne  
 Christ crucified<sup>p</sup> and preached, be  
 not vnto them a stumbling block,  
 and thy Gospel the fauor of death  
 vnto

2. Cor. 3,  
verse. 13.Rom. 9, 33  
1. Peter. 2, 8.

1. Cor. 1, 23

¶ 2. Cor. 2,  
verse. 16.

vnto death q : but that being con-  
uerted by true faith to the know-  
ledge of thee the Father in the  
Sonne, their face being vncouered,  
they may behold thy glorie, know-  
ing by the writings of the Prophets,  
the Messias, which thou hast ap-  
pointed to be the Sauour of the  
world.

¶ 1. Cor. 1, 23

Likewise gather thou the Gen-  
tils (to whom thy Gospel, the word  
of the crosse is meere foolishnes r,  
into thy Congregation that they  
may embrace thy mysterie, casting  
of al fleshlie wisdom, and leade al  
their cogitations captiue f to the o-  
bedience of the Gospel.

¶ 2. Cor. 10, 5

Moreover, our praier and suppli-  
cation is, not onelie for those aboue  
mentioned, but also for such as, ei-  
ther, although they resist not thy  
truth, and pure religion openlie and  
obstinatelie, professe our religion,  
yet mingled with manie superstiti-  
ons and abuses, worshipping and  
calling vpon Saints departed out of  
this life; or be addicted to outward  
ceremonies t and rudiments of this  
world, burdening their consciences  
with mans obseruations, and tradi-  
tions

¶ Colof. 2, 8.



5. *for vnbeleeuers.*

193

tions of their fathers<sup>u</sup>; or trusting <sup>u</sup> Mat. 15, 2.  
to their owne righteousness, or ra- 9.  
ther to the workes and deedes of  
the flesh, refuse and make little ac-  
count of thy righteousness<sup>x</sup> which is <sup>x</sup> Rom. 10, 3  
the true iustification, and go about  
to establish their owne righteous- 4.  
nes. But Christ is the ende of the  
Lawe for righteousness to as manie  
as belecue. And, y an other founda- <sup>y</sup> 1. Cor. 3, 11  
tion can no man laie, than that is  
laide in thy Sonne the Messias,  
which is the waie, z the truth, the <sup>z</sup> Iohn. 14, 6.  
life, and the ende of the Lawe.

For by his perfect obedience and  
fulfilling of the Lawe, by his inno-  
cent and bitter death, he hath resto-  
red vnto vs true saluation, and per-  
fect righteousness, that euerie one  
a which beleueth on him might <sup>a</sup> Iohn. 3, 15.  
not perish, but haue euerlasting  
life.

O God, the sight of the blind, bring  
them home againe, which through  
ignorance either are entangled in  
doubtful labyrinthes, and grosse er-  
rors, or countenance polluted reli-  
gion, that lightened by thy spirit,  
they may returne into the right  
waie.

And<sup>y</sup>

<sup>b</sup> 2. Cor. 4, 4

And such as with impudent faces,  
and stiffe necks, do obstinatlie, with  
an affected ignorance withstande  
thine holie Spirit whose senses the  
God of this worlde hath blinded <sup>b</sup>  
that the light of thy glorious Gos-  
pel shine not ouer them, repressle, &  
bridle their malice, that by slaugh-  
ters & persecutions they nether tro-  
ble nor destroy thy Church, Amen.

## 6. A praier for our be- nefactōrs.



Merciful, faithfull, and  
louing God, rewarder  
of al good workes.

<sup>a</sup> Pro. 17, 13.<sup>b</sup> Wis. 16, 29

Forasmuch as in-  
gratitude is the most  
odious & detestable vice of al, the  
which both thou doest abhor, & no  
wise man can abide, as a thing de-  
seruing infinit paines and rigorous  
punishment. For he which rendreth  
euil for good <sup>a</sup>, euil shal not depart  
from his house. And <sup>b</sup> the hope of  
the vnthankful shal melt away like  
the winter ice, and flow away as vn-  
profitable water.

We beseech thee giue vs grate-  
ful

ful mindes alwaies remembring  
benefits receiued, least forgetting  
the merits exhibited vpon vs, we fal  
into the filthie and abhominable  
fault of ingratitude.

But gouerne vs with thine holie  
Spirit, that we may alwaies giue  
thanks vnto thee, a most bountiful  
God, for such benefits as thou hast  
bestowed, not vpon vs onelie, but  
vpon al mankind:

For creating vs after thine owne  
image <sup>c</sup>; for redeeming vs being  
sinners forlorne, and condemned; <sup>c Gen. 1, 26.  
Colof. 3, 10.</sup>  
for deliuering vs from sinne, death,  
and hel by the most holie and pre-  
tious blood of thy deere Sonne <sup>d</sup>; <sup>d 1. Pet. 1, 19  
Hebr. 9, 14.</sup>  
for bestowing thy righteousness,  
thine holie Spirit, and euerlasting  
life vpon vs; for conseruing our  
soules, and bodies safe and sounde;  
finallie for giuing, and that abun-  
dantlie al such things as are neces-  
sarie for the sustentation of this  
life; and besides, for thy merciful  
protection against al dangers; al  
which thou doest of thy meere mer-  
cie and Fatherlie goodnes without  
any merits or worthines of ours.

And therefore we wil extol thee,

O



O God of our life, and yeeld thanks  
to thy Name, O most hie. For thou  
cPsa. 136, 1. art gracious<sup>e</sup> and thy mercie endu-  
reth for euer.

We wil giue thee thanks, O Lord,  
among the people; we wil sing to  
thee among the nations. For the  
fPsa. 57, 10. greatnes<sup>f</sup> of thy mercie reacheth  
vnto the heauens.

So infinite and great are thy be-  
nefits conferred vpon vs, O Lord,  
that we are vnable to conceiue  
them in our minds.

Notwithstanding our mouthes  
shal speake of thy righteousness and  
saluation g for we know none end  
thereof.

What recompence shal we make  
to the Lord for al the benefits that  
hPsa. 116, 12. he hath done vnto vs h? We wil  
13. take vp the cup of saluation, and cal  
14. vpon the Name of the Lord. We wil  
18. pay our vowes vnto the Lord in the  
presence of his people.

We wil neuer forget thy benefits  
and woonderous works which thou  
hast done for vs. To thee, O God  
the Father, be thanks for al things  
i Eph. 5, 20. i in the name of our Lorde Iesus  
Christ.

Secondlie,

Secondlie, we thinke it our bounden dutie to praie for our benefactors that haue begot, brought vp, taught, and promoted vs, that it woulde please thee to repaie them, and al other for whom I am bounde to praie, whose necessities are knownen to thee.

These I commende to thy mercie in our praiers, that thou maist blesse them both with temporal and euerlasting rewards.

O celestial God, and most excellent recompencer thou hast power and mercie <sup>k</sup> to render to euerie one according to their workes. Do wel, O Lorde, <sup>l</sup> vnto those that be good and true of hart.

<sup>k</sup> Psa. 62, 12.  
Matt. 16, 27.  
Rom. 2, 6.  
<sup>l</sup> Psa. 125, 4.

Vouchsafe to reward al our benefactors; let them receiue most plentiful benefits according to the multitude of thy mercies.

Shewe mercie vnto them, O Lord, that haue comforted vs; and so blesse their families, that they may finde mercie with thy Sonne our Lord and Sauior Christ at that daie <sup>m</sup> when we shal al appeere before his tribunal seate <sup>n</sup> to giue an accompt of our workes.

<sup>m</sup> 2. Tim. 1, verse. 18.  
<sup>n</sup> Rom. 14, verse. 10.  
2. Cor. 5, 10.

O

O Sonne of the liuing God, which  
 dost ascribe and impute the same  
 to be done vnto thee ° which is ex-  
 tended vnto any of thy seruants;  
 and dost promise a most liberal re-  
 ward euen for a cup of cold water p,  
 requite according to thy woonted  
 goodnes, euerie one which haue ex-  
 tended the works of mercie, and the  
 duties of humanitie vpon vs, that  
 they may be blessed, and enriched  
 mightilie q with the encrease of  
 good things.

He which hath consideration of  
 the poore and needie r, let him be  
 deliuered, O Lord, in the euil daie;  
 2. Keepe him, giue him life, make him  
 blessed in the land, and giue him  
 not vp to the wil of his enemies;  
 3. but comfort him when he lieth sick  
 in his bed, and in the daie of trouble  
 heare his praiers. Let his almes be  
 alwaie in thy sight s, and be mind-  
 ful of him for euer, that when he  
 falleth he may be vpholden.

1. Sirac. 3, 15.  
 16.

Grant, Lord, that according to  
 our habilities we may recompence  
 benefits receiued; and shewe our  
 selues grateful in deede, that our  
 leaues wither not, neither that we  
 like



7. *against the offences of this world.*

So that al things, as it were, ouerburdened and wearied, doe grone, and trauel in paine together with thine elect, and desire a deliuerance f from such and so great euils, where vnto they are subiect, and made to serue to vanitie at the lust of the wicked. f Rom. 8, 19.

Vnto thee doe we crie from the bottome of our harts, Segregate vs, O Lord, from the darknes, decept, and filthines of this world, and withdrawe vs from the desire of earthlie things, that being incorporated into thy congregation, where thy Diuinitie doth abide, we may seeke after heauenlie things, and forsake earthlie, which are fraile and transitorie.

O righteous Father, the worlde doth not knowe thee &, but thy Sonne doth know thee, and they to whom thy Sonne doth reueale thee by thine holie Spirit. s Ioh. 7, 28.  
29.

Giue vs the same thy Spirit, that we may know what riches we haue receiued by Christ, and speake not the things which mans wisdom doth teach<sup>h</sup>, but which thy Spirit shal teach comparing spiritual h 1. Cor. 2,  
verse. 13.

1. 2. things

things with spiritual.

Keep vs in the confession of thy Name, that thou in vs maist be glorified, and that we saue not of terrene and wordlie things but dwelling in minde in heauen, may seeke those things that are aboue <sup>i</sup> and be made partakers of the diuine nature, and flie from the corruption, which is in the world: least in this miserable and drunken state therof, we enwrap our selues in worldlie cares, which withdraw our minds from the exercise of godlines, and choake the good motions of the holie Spirit.

Grant therefore that we loue neither the world <sup>k</sup>, nor the things in the world: but vsing this world, we may be as those which vse it not <sup>l</sup>. For the forme of this world doth passe awaie.

Rule thou our harts that we giue not our selues to the pleasures of this world; neither enter into the broad waie, and wide gate <sup>m</sup> which bringeth to eternal destruction: but shunning al the enticements of this world may go in at the narrow gate to the kingdome of heauen.

O Christ our Redeemer, which hast chosen and seuered vs from this world, that, not imitating the same, we might be saued: giue grace that al which haue promised wholie to serue thee, which dost ouerthrow the prince of this world <sup>n</sup>, may be safe from al the assaults of the subtle spirit. <sup>n</sup>Ephe. 2, 2. Iohn. 12, 31.

For it were a shameful and traitorous deed to promise wholie to be thy seruants, and yet to fauor thy mortal enimie, and to followe his workes. But he that warreth <sup>o</sup> laboureth to please him which hath chosen him to be a soldior. <sup>o</sup>2. Tim. 2, 4.

Guide vs that we follow not the vading glorie of this world, neither delite therein. For he which wil fauor the world is an enimie to God. But let the world be crucified to vs p and we to the world, through the denial of our selues, and renouncing al the enticements of the same. ✓  
✓  
p Gal. 2, 19.

Grant vs grace, that we may walke wiselie q and circumspectlie in this present world, not as fooles and vnwise, but as wise: and shun al occasions of falling, and redeeme the time r because the daies are euil. <sup>q</sup> Eph. 5, 15. Coloss. 4, 5. 1. Peter. 4, 2. <sup>r</sup> Eph. 5, 16.



O God the holie Ghost, poure into vs thine heauenlie wisdom, which is from aboue<sup>f</sup>, that in spiritual matters we may cast off altogether the wisdom of the world, which is foolishnes with God<sup>t</sup>, & in the simplicitie of mind cleaue vnto thy word.

Instruct vs, that hauing renounced vngodlines<sup>u</sup>, we may walke vp-rightlie and godlie in this worlde;  
 13. looking for that blessed hope, and appearing of the glorie of the great God, and of our Sauior Iesus Christ,  
 14. which gaue himselfe for vs to redeeme vs from al iniquitie, and to make vs a pure peculiar people vnto himselfe, zelous of good works<sup>x</sup>.

Comfort our minds, that our harts be not troubled y when the worlde doth persecute vs. For we are counted no better than the verie excrements, and offcoursing of this world. And therefore make vs patientlie to beare not onelie euerie miserie incident to al men: but also the peruerse and sinister iudgement of the world, the which also thou didst suffer for our sakes<sup>z</sup>.

Vphold vs in the mids of our afflictions, that both the world and the

<sup>f</sup> Sirach. 1, 1.

James. 1, 5.

Prou. 2, 6.

<sup>t</sup> 1. Cor. 3, 19

<sup>u</sup> Titu. 2, 12.

<sup>x</sup> Phil. 2, 16

Ephes. 2, 10.

1. Peter. 2, 9.

<sup>y</sup> Iohn. 14, 1.

27.

<sup>z</sup> 1. Pet. 2, 23

Pfalm. 22, 6.

ure into  
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the prince thereof may wel knowe,  
that thou hast a tender care <sup>a</sup> ouer <sup>a</sup> Iohn. 3, 15.  
thy poore flock, & wilt protect, and  
saue the same euerlastingly, Amen. 16.

## 8. Euening praier, on Thursdaie.



E thanke thee, <sup>a</sup> Psal. 136, 21  
King of heauen 3.  
& earth, for pro- 26.  
tecting vs this  
daie by thy strong  
hand, & stretched  
out arme from al perils.

The right hande of the Lorde  
<sup>b</sup> bringeth mightie things to passe; <sup>b</sup> Psal. 118, 15.  
the right hand of the Lord hath ex-  
alted vs; the right hand of the 16.  
Lord doth great things, it hath kept  
vs from al euil; the Lord hath saued  
our soules.

Therefore we wil be mindful of  
thee, O Lord, vpon our beds, and  
waking wil we meditate of thy  
goodnes, because thou hast bin our  
helper <sup>c</sup>; vnder the shadow of thy <sup>c</sup> Psal. 63, 7.  
wings wil we reioice. Our soules 8.  
1. 4. cleaue

cleaue vnto thee, because thy right hand hath vpholden vs, and saued vs in our extremities.

We wil be mindful of the time past wherein thou marueloussie didst assist vs, and meditate of al thy deedes d. We wil discourse of the workes of thine hands, and wil neuer forget thy mightines.

For thy mercie endureth for euer e, & thou wilt not despise the workmanship of thine owne hands.

Now blesse the Lord al his seruants f which stand in the house of the Lord in the courts of the house  
 2. of our G O D; in the night lift vp your hands to his sanctuarie, and  
 3. blesse the Lord. The Lorde which made both heauen and earth, blesse vs from aboue.

Vnto thee, O Lorde, doe we lift vp our hands, and beseech thee with al humblenes of minde, pardon al our sinnes, which this daie we haue committed either against thee, or our neighbors.

Our handes are defiled with blood g, and our fingers with much iniquitie. Our transgressions are afore thee, and make answer against



gainst vs.

But doe not thou, Lorde, beholde  
the wickednes of thy people h: but <sup>h 2.Esdr. 8,</sup>  
remember thy couenant which thou <sup>verie. 26.</sup>  
hast made with vs in the blood of  
thy Sonne; neither consider thou <sup>27.</sup>  
our wicked enterprises, but haue in  
mind that thy testimonies are pure  
among vs, and thy worde vndefiled.  
Thinke not vpon those that haue <sup>28.</sup>  
walked fainedlie before thee: but  
remember them which according  
to thy wil doe feare thee. Neither <sup>29.</sup>  
doe thou destroe them which haue  
liued beastly: looke vpon them that  
not onelie teach, but obserue thy  
commandements. Take thou none <sup>30.</sup>  
indignatiō at them which are worse  
than beasts: but loue them alwaies  
that put their trust in thy righte-  
ousnes and glorie. For we and our  
Fathers haue al the same sicknes:  
but because of vs sinners thou shalt  
be called merciful. For if thou hast <sup>31.</sup>  
mercie on vs, thou shalt be called  
merciful to vs that haue no works  
of righteousness. <sup>32.</sup>

And therefore be thou merciful  
vnto vs, O Lord, for thy Name sake,  
and pardon al our transgressions,  
l. 5. whereby

whereby most infinitelic we haue deserued thine euerlasting displeasure. Let thine hand be readie to saue vs, that we may prefer thy commandements aboue al things, and fulfil them with our fingers.

<sup>i</sup> Psal. 77, 2.

O Lord, <sup>i</sup> in our trouble doe we seeke thee; our hands in this night season are lifted vp to thee, Neither shal anie thing be in cause, but that in this darke and dreadful night, thou shalt lighten and illustrate euerie darke corner of our habitation, that our candels go not out by night.

<sup>k</sup> Mica. 7, 8.

When we sit in darknes <sup>k</sup> bring vs into the light, saue vs from vtter darknes <sup>l</sup> where is weeping and gnashing of teeth. Thou art the God which giuest light to our candle, lighten therefore our darknes, O

<sup>l</sup> Mat. 22, 13

<sup>m</sup> Psal. 13, 3.

our God, <sup>m</sup> that we sleepe not in death. And protect vs by the sha-

<sup>n</sup> Esai. 51, 16.

dow of thine hand <sup>n</sup> that none euil stick to vs this night.

<sup>o</sup> Psal. 91, 3.

Deliuere vs from the snare of the hunter <sup>o</sup>, and from the noisome

4. pestilence. Defende vs vnder thy wings, and vnder thy feathers we  
5. shal be safe. Let thy truth compasse

vs

8. *Euening praier.*

209

vs like a shield, that we be not afraid for any terror by night, nor yet either for the pestilence that walketh in darknes, or for the sickness that destroyeth at noone daie. A thousande shal fall beside vs, and ten thousand on our right hand, but it shal not come nigh vs. Psal. 91, 6.

7.

O Lorde, deliuer vs out of the hands of our enemies, and saue vs from such as persecute our soules: they imagine wickednes in their chambers, they sleepe not except they haue done mischief, and sleepe is taken from them vntil they haue done harme. P Psal. 21, 8. Psal. 36, 11.

9 Pro. 4, 16.

O Lord, keepe vs, O Lord, be thou our defence ouer our right hande, that the sun parch vs not by day, nor the moone by night. P Psal. 121, 6.

The Lord is our light, and our saluation, whom then should wee feare? The Lord is the strength of our life, of whom then should we be afraide? Though an host of men were laide against vs; yet shal not our harts be afraid: and though the wicked should rise vp against vs to deuour our flesh; yet it shal be our comfort alwaie, that thou wilt hide

3.

5.



vs in thy tabernacle in the euil day,  
and defende vs in the secret place  
of thy dwelling through  
Christ our Lord,  
Amen.



# I. On Friedaie, Morning praier.



Blessed is the Lord  
God of Sabbaoth  
which by his com-  
mandement crea-  
ted the morning,  
and assigned <sup>a</sup> to

<sup>a</sup> Job. 38, 12.

<sup>13.</sup> the daie spring his place, where ari-  
sing euery daie it apprehendeth the  
wings of the earth, and speedilie  
runneth to the vttermost parts of  
the world.

<sup>b</sup> Psa. 77, 13

Who is like our God <sup>b</sup>, which  
doth woonderous things both in  
heauen and earth ?

<sup>14.</sup> <sup>c</sup> Esai. 66, 1.

<sup>48.</sup> Actes. 7, 48.

<sup>49.</sup>

O Lord, <sup>c</sup> heauen is thy seat, and  
the

I.  
day,  
place



Or-

Lord  
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the

I. *Morning praier.*  
the earth is thy footestool.

211

Vnto thee doe we bend our selues,  
yeelding most humble thanks for  
that it hath pleased thee of thy won-  
red goodnes to preserue vs this  
night vnder thy merciful protectiō.

Of thy clemencie hast thou deli-  
uered our soules from the mids of  
Lions among whom we laie ; with  
thy shielde of saluation hast thou  
compassed vs about, like as a shep-  
herd<sup>d</sup> watcheth, and looketh to his  
flock.

<sup>d</sup> Esai. 40, 11  
Iere. 31, 10.

Wherefore we wil sing of thy  
power<sup>e</sup>, and praise thy mercie be-  
times in the morning. For thou hast  
bin our defence and refuge in the  
daie of our trouble.

<sup>e</sup> Psa. 59, 16.

We beseech thee euen for the  
bloodie sweate of thy Sonne our  
Lord and Sauior Christ, that thou  
wouldest vouchsafe this morning to  
moisten and mollifie our harts,  
through the grace of thine holie  
Spirit.

As the morning dew<sup>f</sup> spreading  
it selfe earelie before daie doth wet,  
and fil the earth; and as the mor-  
ning raine<sup>g</sup> by drops doth water  
drie places, wherby they do fructifie  
and

<sup>f</sup> Wis. 11, 19.

<sup>g</sup> 2. Sam. 23,  
verse. 4.

and bring forth herbes and grasse:  
<sup>h</sup> Psal. 72, 6. so extende thy grace toward vs <sup>h</sup>,  
<sup>i</sup> Micah. 5, 7. and by thine heauenlie dewe be-  
 sprinkle our hard and drie harts,  
<sup>i</sup> Ps. 119, 14. that we may wholie delight <sup>i</sup> in the  
 waies of thy righteousness, & walke  
 1. in the pathes of thy commande-  
 ments.

<sup>k</sup> Ps. 143, 10. Let thy liuing Spirit <sup>k</sup> guide vs  
 forth into the land of righteousness.

11. O Lorde, for thy Name sake quic-  
 ken vs in thy righteousness, that thy  
<sup>i</sup> Psal. 119, word may be <sup>l</sup> a lanterne vnto our  
 verse. 105. feete, and a light vnto our steps.

<sup>m</sup> Psal. 25, 4. Shew vs thy waies <sup>m</sup>, O Lord, and  
 teach vs thy pathes.

Order our steps according to thy  
<sup>n</sup> Psal. 119, word, so shal no wickednes <sup>n</sup> haue  
 verse. 133. dominion ouer vs, neither shal we  
 wander from the right waie.

Take from vs the waie of li-  
<sup>o</sup> Ps. 119, 29. eng <sup>o</sup>, and grant vs graciouslie thy  
 lawe.

O would to God our waies were  
 directed to the keeping of thy sta-  
<sup>p</sup> Psalm. 1, 1. tutes, that we might not walke <sup>p</sup> in  
 the counsel of the wicked, nor stand  
 in the waie of sinners, nor sit in the  
 2. seate of the scorneful, but delight in  
 the lawe of the Lorde, and exercise  
 our



our selues therein daie and night;  
then should we be as a tree q plan-  
ted by the riuers of waters, that  
bringeth forth hir frute in due sea-  
son.

P Psal. 1, 3.  
Ierem. 17, 8.

O Lorde, in our troubles we wil  
seeke thee earelie in the morning,  
and returne vnto thee our G O D,  
which art readie as the spring of the  
daie, and wilt come vnto vs as the  
fructifieng raine r, and as the  
timelie and latter shoure which  
doth good to the earth: be thou  
in like maner a refuge vnto the  
poore, and a timelie helper in our  
trouble.

r Hose. 6, 3.

We wil loue thee deerelie f, O  
Lorde our strength: thou art our  
rock and our defence, our Sauior,  
our God, and our might in whom  
we wil trust, our buckler, the horne  
of our saluation and our refuge.

r Psal. 18, 1.

2.

Keepe vs, Lord, from the hands  
of the vngodlie t; preferue vs from  
wicked men, which are purposed to  
ouerthrow our goings. The proude  
haue laide a snare for vs, and spred  
a net abroad with cordes, yea, and  
set traps in our waie. But deliuer  
thou our soules from death u, and

r Psal. 140, 4.

5.

u Psal. 56, 13.

Psal. 103, 4.

our

our feete from falling.

✓ *Soph. 3, 5.* For thou art righteous, O Lorde,  
and dwellest in the middes of vs x  
doing none iniquitie : but earelie,  
earelie euerie morning bringest  
thou forth thy iudgement into light,  
and wilt not be drawn awaie from  
sauing vs , that we be not hurt of  
bloodie felowes, of theeues & mur-  
y *Pro. 6, 18.* therers , whose feete are swift y to  
Prou. 1, 16. shed blood.  
II.

In thy Name , O Christ, King of  
eternal glorie we wil tread vpon the  
2 *Luk. 10, 19* Serpents and Scorpions z , & ouer  
the whole power of the enimie, and  
he shal not hurt vs , for thy worde  
3 *Wis. 16, 12* shal saue vs a, which liuest and ru-  
lest with the Father in the vnitie of  
the holie Spirit, a God for eter-  
more, Amen.

## 2. A thanksgiuing for the *passion of Christ.*



E thanke thee, O Lord  
Iesu Christ God and  
man, for that of thine  
onlie and free mercie  
without any works or  
worthines at al of ours , thou hast  
reddec-

2. *for the passion of Christ.*

215

redeemed vs <sup>a</sup> miserable sinners, and damned men through thy most innocent and holie passion.

<sup>a</sup> 1. Pe. 2, 24.

Matth. 8, 17.

Esaie. 53, 4.

O sweete Iesu, how bitter and great were thy paines; how horrible and cruel thy punishment; how greuous and lamentable thine affliction; how bloodie thy wounds; thy dolors how diuers; and thy death how shameful, which thou sufferedst for vs?

How inestimable was the loue, that moued thee to endure such and so great torments to reconcile vs to the Father <sup>b</sup>?

<sup>b</sup> 1. Ioh. 3, 16

In the mount of Oliues <sup>c</sup>, through our infinite finnes lighting vpon thee, and sense of the most heauie displeasure of thy Father against our wickednes, that didst sweate, contrarie to our common nature, blood, that the drops <sup>d</sup> like blood trickled vpon the earth, & so after a maruelous maner blood came out of thee being expelled through the resolution of the spirits, nature being broken and languishing by reason of thine intolerable sorrowes and torments.

<sup>c</sup> Luk. 22, 39

Matth. 26,

vers. 38, &c.

Marke. 14,

verse. 32.

<sup>d</sup> Luke. 22,

verse. 44.

And therefore, thy Disciples being



<sup>e</sup> Matth. 26,  
verse. 56.  
<sup>f</sup> Matth. 26,  
vers. 53, &c.

ing fled <sup>e</sup>, thou didst voluntarilie  
commit thy selfe <sup>f</sup> into the handes  
of the cruel Iewes, which brought  
thee most rigorously bounde with-  
out compassion from the presence  
of one corrupt Iustice vnto another  
more cruel: where thou being false-  
lie accused, was vniustlie condem-  
ned, contemptuously spit vpon, op-  
probriously obraid, and buffeted  
most iniuriously. For our offences  
<sup>g</sup> Esai. 53, 5. thou wast wounded <sup>g</sup>, and for our  
wickednes broozed, for the offen-  
ces of thy people thou wast beaten,  
killed, and with sharpe thornes  
crowned, and contumeliously  
dealt withal.

For our sinnes thou wast cruellic  
<sup>h</sup> Psal. 22, 6. handled, a worme <sup>h</sup>, not a man: a  
verie scorne of men, and the outcast  
of the people.

Thy looke was odious, and il fa-  
uoured, a man thou wast full of sor-  
<sup>i</sup> Esai. 53, 3. rowes <sup>i</sup>, without forme or beautie,  
2. so that they had no lust vnto thee.

<sup>k</sup> Mark. 14,  
verse. 65.  
Matth. 27,  
vers. 30, &c.  
Iohn. 19,  
verse. 3, &c. Besides some couered thine cies <sup>k</sup>,  
and laide vpon thy face with their  
fists, exasperating thy torments with  
manie scoffes, and mockes.  
Thy blessed bodie was so mangled,  
and

and cut with stripes, that euen an Ethnike pittiang the same, vttered these words, <sup>l</sup> Behold the man.

<sup>l</sup> Iohn. 19, 5.

Finallie, for our enormous offences, thou wast hanged, like an accursed wretch <sup>m</sup> betweene two theeues; afflicted with a most odious kind of death <sup>n</sup>; pierced through the hands and the feete, whereby thou didst encounter with most extreeme torments; which were so great, that for a space, thou wast after a sort without al maner comfort <sup>o</sup>, and so constrained through thy great sorowe and greuousnes of paine to drinke vineger <sup>p</sup>; & so in the extremitie of paine thou didst giue vp thy Ghost, cōmending the same vnto thy deere Father <sup>q</sup>, in wonderful patience, like a sheepe lead to the slaughter <sup>r</sup> and as a lambe quiet before the shearer: thou didst not open thy mouth to raile <sup>s</sup>, yea, that was so far from thee that thou praiedst for thine enemies <sup>t</sup>: that so by thy torments, hauing quited vs from al guilt aswel of fault as of punishment, we might be healed.

<sup>m</sup> Matth. 27, verse. 38.

Mark. 15, 27, 28.

<sup>n</sup> Deu. 21, 23 Galat. 3, 13.

<sup>o</sup> Mar. 15, 34

<sup>p</sup> Matth. 27, verse. 48.

Mark. 15, 36

Iohn 19, 30.

<sup>q</sup> Luke. 23, verse. 46.

<sup>r</sup> Esai. 53, 7.

<sup>s</sup> Acts. 8, 32.

1. Pet. 2, 23.

<sup>t</sup> Luke. 23, verse. 34.

For to this ende didst thou beare the burden of our sinnes vpon the woode

<sup>u</sup> 1. Pe. 2, 24. woode of the crosse <sup>u</sup>, that thou mightest recouer the peace of soules for such as are healed by thy stripes, and obtaine the true righteousness for as manie as beleue on thee, that the wrath of thine eternal  
<sup>x</sup> Psal. 2, 12. Father <sup>x</sup>, which is a consuming fire, doe not deuour vs.

O Iesu Christ, sonne of the liuing God, for these torments, & al other thy passions, we wil honor, praise, and thanke thee for euermore, beseeching thee most humbly, that thy passions may worke and take effect in vs, and be a present & most wholesome medicine in al necessities; and that alwaies being mindful of the same, we may reioice  
<sup>y</sup> Gal. 6, 14. therein <sup>y</sup>; make it a comfort for our selues against al the tentations of Satan, and the force of sinne & the Law: that thy crosse may be an example to vs <sup>z</sup> that walking in thy steps, we render not rebuke for rebuke, but may imitate thy long suffering <sup>a</sup>, and praie for such as curse vs <sup>b</sup>; and finally, may so thinke vpon, and celebrate the cause of thy death, that the consideration thereof may vtterly both extinguish al  
the

<sup>a</sup> Luke. 23, verse. 34.

Actes. 7, 60.

<sup>b</sup> Mat. 5, 44.

Luke. 6, 28.

1. Cor. 4, 13.

1. Pet. 4, 14.



3. *for true repentance.*

the flames of vnlawful concupiscence, and burie the enticements of the flesh, and also raise vp the seede of godlines, and nourish the loue of virtue within vs, that so being wholie dead vnto sinne, we may liue vnto righteousness, & serue thee which barest our sinnes in thy bodie <sup>c</sup> vp-  
<sup>c</sup> 1. Pet. 2, 24  
 on the crosse, but liuest now and raigest with the Father in the vnitie of the holie Spirit, a God for euermore, Amen.

3. A praier for true  
*repentance.*

Lord God, which art  
 ful of compassion <sup>a</sup>, &  
<sup>a</sup> Psal. 103, 8.  
 mercie, long suffering, <sup>b</sup>  
 Exod. 34, 6.  
 and of great goodnes,  
 thou continuest thy  
 mercie for thousands <sup>b</sup>, taking a-  
<sup>b</sup> Ezo. 20, 6.  
 waie iniquitie, sinnes, and offences;  
 thou callest vs after thy woonted  
 mercie by thy worde to repentance,  
 and hartie conuersion. For vnto al,  
 and euerie one is repentance and  
 forgiuenes of sinnes preached <sup>c</sup> in  
<sup>c</sup> Luk. 24, 47  
 thy Name.

Moreouer, we knowe the riches  
 of

<sup>d</sup> Rom. 2, 4. of thy lenitie <sup>d</sup>, patience, and long  
<sup>a</sup> Pet. 3, 9. suffering in this, that thou dost not  
 suddainelie at vnawares take awaie  
 sinners from the earth, neither o-  
 uerwhelme them by & by, through  
 thy iustice in their wicked deedes  
 doing; but giuest them a space to  
 repent: which is a most notable ar-  
 gument, that thou wilt not the  
<sup>e</sup> Eze. 33, 11. death of a sinner <sup>e</sup>, but rather that  
 he be conuerted, and liue.

For thou art merciful ouer al, be-  
<sup>f</sup> Wis. 12, 16. cause thou canst al <sup>f</sup>, and dissem-  
 blest the sinnes of men for their a-  
 mendment.

<sup>g</sup> Wis. 12, 13 Thou louest al things that are <sup>g</sup>,  
 and abhorrest nothing which thou  
 hast made, neither hast thou ordai-  
 ned any thing which thou dost  
 hate, but sparest al, because they are  
 thine, O Lord, louer of our soules.

Therefore doe we certainlie be-  
 leeue that the promise of free re-  
 conciliation is vniuersal, and be-  
 longeth to al conuerted.

O how good and pleasant is thy  
 Spirit, Lord, in al things, therefore  
 dost thou manie times punish such  
 as go astraie, that being warned of  
 their faults, they may depart from  
 their

3. *for true repentance.*

221

their wickednes<sup>h</sup>, and belecue in<sup>h</sup> thee : Thou callest offenders into the waie by affliction, and by iudging dost thou by little & little giue place for amendment<sup>i</sup>, knowing fulwel what the generation and corruption of man is, and how it may be reduced. <sup>h</sup> Wisd. 12, verse. 20. <sup>i</sup> Wis. 12, 10

O thou masterer of power, with great moderation dost thou iudge mankind, and after this maner dost thou teach thy people, that they should be righteous, and hast made them children of a good hope<sup>k</sup>. <sup>k</sup> Wis. 12, 19

Moreouer, for a caution, and instruction to vs thou doest many waies<sup>l</sup> scourge our enemies, that thereby we may consider of thy goodnes, & also being iudged may trust in thy mercie. <sup>l</sup> Wis. 12, 21

Vnto thee, most merciful God, do we crie, which knowest the hardnes of our harts, & that, through original sinne our harts being hardened, we haue no power of our selues to returne and rise vp :

Conuert vs, O Lord,<sup>m</sup> and we shal<sup>m</sup> be conuerted, because thou art our God, and being conuerted we wil doe penance. <sup>m</sup> Ier. 31, 18.

Shew



Iere. 31, 19.

Shew vs our offences, that striking our thighes we may be hartily sorie for our sinnes committed.

Ier. 17, 14.

Heale vs, O Lord, and we shal be whole; saue vs, and we shal be saued n: for thou art our praise.

o Psal. 119, vers the last.

Behold we are as a sheepe o wandering, and readie to perish, seeke thy seruants, O Lord, that we forget not thy commandements. Circumcise p the foreskin of our vnderstanding, that our harts be not hardened.

p Iere. 4, 4.

q Luke. 7. vers. 37, &amp;c.

r Luk. 18, 13

O Iesu Christ, looke vpon vs with thine eies of pittie; euen as thou lookedst back vpon the sinful woman q in the banket, which prostrating hirsselfe at thy feete, bitterly did bewaile hir wickednes. Likewise fauor vs as thou didst the Publican r, standing a far of in the Temple without lifting vp his eies vnto heauen for shame, but striking his brest onelie saide, Lord be merciful vnto me a sinner.

s Gal. 3, 13.

Grant that among the feares and terrors of conscience we may take hold of thee by a liuely faith (which hast redeemed vs from the curse of the Lawe s, and art made for vs wise-

3. *for true repentance.*

2 2 3

wisedome<sup>t</sup>, and righteousnes, and sanctification, and redemption) and may not, in the sight of conscience, yeeld our selues, and dispaire, but vpholden by the voice of the Gospel may flie vnto thee our Mediator, and iustified by faith<sup>u</sup> may haue peace with God.

<sup>t</sup> 1. Cor. 1, 30  
Ier. 23, 5, 6.  
Ierem. 9. 24.

<sup>u</sup> Rom. 5, 1.

Restore also in vs the right of thy lawe, so that from our harts we may obeie thee our Redeemer, walking in newnes of life<sup>x</sup>.

<sup>x</sup> Rom. 6, 4.  
1. Cor. 6, 14.

Thou which hast suffered for vs in the flesh y giue vs grace that likewise in the same minde we may be armed for the mortification of the flesh, that henceforth we liue, not after the lustes of men, but after the wil of God. For it is sufficient for vs<sup>z</sup> that we haue spent the time that is past of the life after the wil of the Gentils, walking in wantonnes, lusts, in excesse of wyne, in excesse of eating, in excesse of drinking, and abominable Idolatries.

<sup>y</sup> 1. Pet. 4, 1.  
2.  
Coloss. 3, 5.  
Rom. 6, 17.

<sup>z</sup> 1. Pet. 4, 3.

Mollifie our harts<sup>a</sup> that they may repent, and esteeme greatlie of the riches of thy goodnes.

<sup>a</sup> Rom. 2, 5.  
4.

Moreouer, repressse hypocrites, which flatter their affections and

M. I.

ex-

extenuate the inner euils sticking in our nature, and iudge falselie of thy lawe, not knowing that the lawe is  
 b Rom. 7, 14 spiritual b, accusing euen our inclination to be euil.

Keep the Diuel vnder that he compel not the trobled consciences of some to desperation, either by heaping, and reaping vp their offences, or extenuating thy mercie: but grant that al sinners may come vnto thee by hearing thy worde to  
 e Luk. 15, 7. repentance c, that the Angels in  
 10. heauen may continuallie haue occasion to reioice, Amen.

#### 4. A praier for Christian patience.



Omnipotent and eternal God, Father of our Lord Iesu Christ, which art the comfort of the afflicted, the ioye of the trobled, of the forlorne the stay, and our refuge in the time of trouble, the God of patience  
 a Rom. 15, 5. a and consolation:

Thou knowest the weakenes of our flesh, that we are by nature  
 feare-



4. *for Christian patience.*

225

feareful, & of no courage, so that in crosses and calamities we are not able to stand of our owne strength.

Wherefore vnfainedlie, and from the hart we crie vnto thee, Keepe vs vnder miseries and crosses in faith sound <sup>b</sup>, stedfast in hope, and in patience constant, that with quiet mindes, and a valiant courage we may suffer al iniuries and aduersitie; and neuer, being broken with sorow attempt that which is contrarie to thy commandements, but by acknowledging thy wil, may beare al sortes of calamities with calling for thine assistance <sup>c</sup>.

<sup>b</sup> Tirus. 2, 2.

<sup>c</sup> Psal. 50, 15.

Poure into vs godlie cogitations, so that we imagine not, that the miseries and afflictions in this worlde, light vpon vs by chance, & against thy wil: but that the Church is gouerned by thy prouidence, and without thy permission that none euil <sup>d</sup> (of punishment) commeth, but thou sendest the same.

<sup>d</sup> Amos. 3, 6.

Gouerne thou our minds, that we imagine at no time thee to be our enimie, when we are pinched with aduersitie: but may belecue that we are chastened of thy good and fatherlie

m. 2.

therlie

therlie purpose for the remnants of sinne abiding in this corrupted nature of ours, thereby to be stirred vp, and confirmed in the exercises of contrition, faith, confession, patience, and other like virtues.

Certes it is to be accounted for an exceeding benefit that thou sufferest not sinners to followe their  
<sup>e 2. Macc. 6,</sup> owne minds <sup>e;</sup> but thou withdraw-  
<sup>verie. 13.</sup> est them by punishment from their impietie, least that liuing after their owne minds, and doing all things as they list, they perish in their wickednes:

14. And therefore doest not thou wink alwaies at our finnes, O G O D, as thou dost at the offences of other nations, which thou sufferest to fil the measure of their iniquities, that so afterward at the ripenes of their offences thou maist be reuenged vpon them, and destroie them vtterlie in the daie of iudgement, and of reuengement:

15. But our iniquities thou dost visite by & by with the rod of correction, and our wickednes with the whip of affliction.

16. Notwithstanding thou wilt not vtterlie

utterlie take awaie thy mercie from vs. Though thou punishest with aduersitie : yet dost thou not forsake thy people.

Furthermore it is expedient that our coltish flesh be humbled, and brought vnder, and kept in awe. For otherwise hauing the head it wil waxe ouerlustie, and cast of the yoke of the Lorde, being of it selfe slowe, our life fraile, and prosperitie wearieing our minds, and making euen the wisest, and most godlie many times sluggish and headdie.

But the trobled soule is nigh vnto thee in the crosse, and praier is then most effectual, when it is exercised in affliction.

For the minde utterlie destitute of al other helpe of second causes wherevnto it woulde easilie cleaue, then doth open it selfe before thee, and wholie dependeth vpon thee, not trusting in it selfe, but altogether in thee, O God, which raisest the dead f to life : and so our faith <sup>f 2. Cor. 1, 9.</sup> is founde more precious than any gold that perisheth g, to the praise, <sup>g 1. Pet. 1, 7.</sup> and glorie of thy Name.

Finallie it behooueth vs at the  
m. 3. length



length to be conformed like the bodie of Christ in his passion, that suffering with him we may also raigne together with him h as his felowe heires.

**Rom. 8, 17**

For vnles we be wearie of this life, we shal not easelie aspire to our celestial countrie. For which cause it is thy wil that by many tribulations i we must enter into the kingdom of heauen.

**1 A.C. 14, 22.**

Wherefore we beseech thee giue vs godlie minds, that we wonder not k when we are tried by the fire, as though a strange thing did happen vnto vs, but rather let vs reioice, that we are partakers of the afflictions of Christ, that when his glorie appeareth we may be merie and glad.

**1. Pe. 4, 12.**

Assist vs, that through patience i we may runne to the battel that is before vs looking vnto Iesus the  
2. Captaine, and finisher of our faith, who for the ioie that was set before him, endured the most shameful crosse:

**1 Heb. 12, 1.**

3. Let vs beare in minde that he endured such speaking against him of sinners, that we should not be wearied

ried and faint in our minds : but  
strengthened with al might <sup>m</sup> Col.1, 11.  
through thy glorious power vnto al  
patience and suffering, to continue  
vnmouueable in al tentations, ne-  
uer casting awaie our confidence  
n which hath a great recompence <sup>n</sup> Heb.10,35  
appointed.

For we haue neede of patience,  
that after we haue done the wil of  
God, we may receiue the promise.  
For yet a litle while o. and he that <sup>o</sup> Hab.2, 3.  
shal come, wil come, and wil not  
tarie.

O blessed God, and Father of our  
Lorde Iesu Christ p which art the <sup>p</sup> 2. Cor.1,3.  
Father of mercie, and God of al  
consolation, comfort vs in al  
our afflictions, that as the  
afflictions of Christ doe  
abound with vs, so  
with al by him  
our consolati-  
on may a-  
bounde,  
Amen.

## 5. A praier for women

*with child, and in  
childbed.*



Most wise God, eternal Father of thy be-  
loued sonne our Lord  
and Sauior Christ,  
Creator, and keeper  
of al thy creatures, which through  
thine excellent wisdom, & coun-  
saile, hast enioined to womankind,  
that in paine and sorow they should  
bring forth children <sup>a</sup> whereby not  
onely this world is replenished, but  
a Church, which doth celebrate  
thy Name for euer, is gathered vn-  
to thee :

And forasmuch as the paine  
of a woman in trauel is most ex-  
treeme which makes the Pro-  
phets <sup>b</sup> many times to repeate the  
same in exaggerating the afflictions  
of punishment which the holie  
Spirit doth threaten vnto the im-  
penitent :

<sup>a</sup> Gen. 3, 16.  
<sup>b</sup> Esai. 13, 8.  
Mica. 4, 10.  
Esai. 26, 17.

We beseech thee in the Name of  
Christ thy Sonne, be merciful vnto  
al women either with child, or in  
child-



5. *for women with child, &c.*

231

childbed : giue them grace to cal  
into minde the decree and pleasure  
of thine heauenlie wil : let them ne-  
uer striue against thee through im-  
patience, but in true faith and inuo-  
cation of thy name suffer thy crosse  
quietlie, knowing that by the seede  
of the woman, which hath broken  
the old serpents head <sup>c</sup> they are re- <sup>c</sup>Gen. 3. 15.  
conciled vnto thee : In this seede,  
which is Christ, the curse is cleane  
taken awaie <sup>d</sup>, and blessing resto- <sup>d</sup>Galat. 3, 8.  
red to vs, that we may receiue the <sup>14.</sup>  
promise of the Spirit, and the inhe-  
ritance of eternal life.

O Almighty God, conuert now  
the sorowes of women in trauel in-  
to gladnes, that they remember not  
their paines with mourning, for ioie  
that a man childe is borne into the  
world <sup>e</sup>. <sup>e</sup>Ioh. 16, 21.

Comfort them in the middes of  
their anguish, and helpe aswel the  
mother as the babe, especialie in  
the danger of deliuerance <sup>f</sup>. <sup>f</sup>2. Kin. 19, 3  
Esaie. 37, 3.

If thou blessed God, be not pre-  
sent, they perish vndoubtedlie, al  
the worlde cannot helpe them in  
that extremitie.

O eternal God, which of the seed  
m. 5. of

8 Wisd. 7, 2. of man framest the liuing infant in the mothers wombe 8; and nourishest the same congealed in blood, that the flesh within the time of ten monethes may take shape, drawing nourishment from the mother; we  
 12. Efd. 8, 7. are h al the workmanship of thine handes.

We giue thee thanks, Lord: for  
 13 Ps. 139, 14. fearefullie i & wonderfullie are we made: maruelous are thy workes, and that our soules knowe right wel.

15. Our bones are not hid from thee, though we were secretlie made, neither our substance in the inner parts of our mothers wombe.

16. Thine eies did see our substance being vnperfect, and in thy booke were al our members written.

10 Job. 10, 8. Thy hands haue made vs k, and facioned vs altogether: with skin  
 10. and bones hast thou couered vs, and ioined vs together with bones  
 12. and sinewes; thou hast giuen vs life and grace, and thy visitation hath preserued our spirits.

Grant, we beseech thee, to al infants yet vnborne, that knit together with their due vaines and members,

members, they may come forth into this worlde sounde and perfect without fault or deformitie.

Staie the furiousnes of wicked spirits, that they shewe not their tyrannie vpon yong infants.

Keepe al with child, that, no waie being terrefied, or trobled extreemely, they be vntimely deliuered.

Giue grace also to the babes newlie borne, that, together with their outward baptisme, they may be receiued into the congregation of the faithful, with wholesome water through the reuuing and regeneration of the holie Spirit<sup>1</sup>, which thou wilt plenteously poure vpon them, through Iesus Christ our Sauior; that being iustified by grace, they may be made heires according to the hope of eternal life, and become new creatures through him.

<sup>1</sup> Titus 3, 5.

6.

7.

Strengthen al women deliuered, that being restored to their wonted health, they may glorifie thee their helper in the time of neede m, & learne afterward to repose their whole confidence in thee, which art

<sup>m</sup> 2. Cor. 1, 4

m. 6.

nigh



<sup>n</sup> Ps. 145, 18. nigh vnto al that cal vpon thee n,  
to al, we saie, calling vpon thee in  
truth.

And if at any time through thine  
vnsearchable iudgement, an vn-  
timelie birth, or (if, without offen-  
ding thy godhead, we may saie) vn-  
luckie deliuerance happen: so  
comfort, O merciful G O D, the  
mourneful & sad parents, that they  
faint not with sorow, but beleue ra-  
ther that the woful chance is a trial  
of their faith o, hope, and patience.

For thou art a merciful, and gra-  
tious God, forgiuing our sinnes.  
Though thou art angrie with our  
wickednes: yet in thy displeasure  
thou remembreth thy mercie, that  
<sup>p</sup> Hab. 3, 16. the trobled may take comfort p and  
the afflicted finde grace.

For thus doe al thy seruants per-  
swade themselues, that, if they be  
<sup>q</sup> Tob. 3, 21. tried q, they shal be crowned; if  
they be trobled, they shal be deliue-  
red; and if they be chastened, they  
shal be saued.

22. For thou hast no pleasure in our  
damnation, which bringest faire  
weather after stormes, and gladnes  
after teares.

Thy

6. *for captiues.*

Thy Name, O Lord, be praised  
for euer, Amen.

235

Tobit. 3, 23.

## 6. A praier for captiues.



Lorde our gouernor,  
thou hast prepared  
thy seate in the hea-  
uens <sup>a</sup>, thy kingdome <sup>a</sup> Ps. 103, 19  
<sup>b</sup> is an euerlasting <sup>b</sup> Ps. 145, 13.  
kingdome, and thy dominion endu-  
reth throughout al ages. In thine  
hande is strength and auctoritie:  
none can resist thy power.

We beseech thee, be merciful vn-  
to al in captiuitie, and oppressed  
with most greeuous slauerie; espe-  
ciallie vnto such, as for the confes-  
sion of thy Gospel, doe suffer perse-  
cution, banishment, imprisonment,  
perils of life, of good name, and of  
goodes: comfort them with thy Spi-  
rit, deliuer them from cruel bondes  
by thy diuine power, and grant such  
lawful meanes according to thy  
wisdom <sup>c</sup>, that thy faithful may <sup>c</sup> Ps. 147, 5.  
be deliuered.

O Lorde, bring home thy cap-  
tiues exiled for thy Name sake <sup>d</sup>, <sup>d</sup> Esai. 11, 12.  
that they may confesse thee, and  
extol

habermann, J.

extol thy goodnes.

<sup>e</sup>Psa. 102, 20. O that God would heare the mournings of the imprisoned <sup>e</sup>, and deliuer the sonnes appointed vnto death.

O that God would bring home the captiuitie of his people: then  
<sup>f</sup>Psa. 126, 1. should we be like such as dreame <sup>f</sup>,  
 2. and our mouthes shoulde be filled with laughter, and our tong with ioie. Then should they saie among  
 3. the Gentils, The Lord hath done great things for them; yea, the Lord hath dealt maruelouslie with vs, we are made iocond.

4. Turne our captiuitie, O Lord, as the riuers in the South. For thou alone art our assister of whom cometh saluation <sup>g</sup>, thou deliuerest such as are bounde by thy power, and despisest not the groanings of the afflicted.

<sup>h</sup>Psa. 68, 19. Praised be God continuallie <sup>h</sup>, which helpeth vs, and poureth out his benefits vpon vs, which letteth loose his captiues, and that without gifts or rewarde <sup>i</sup> freelie for his holie Name sake.

<sup>1</sup> Esai. 45, 13 Therefore shal the people worship thee, O Lord, and praie vnto thee:



thee: for thou saiest vnto the bound,  
Come out; and to those that sit in  
darknes, Come to light.

O Lord, cal into minde thy manifold mercies; deale with vs according to thy woonted goodnes, and giue not thine inheritance into the hands of thine enimies, least they make sale of vs, and spoile our lande.

Forgiue our sinnes, and transgressions; let not aliens haue dominion ouer vs <sup>k</sup>, neither let our houses <sup>k</sup> Lament. 1, passe vnto strangers; let vs not be verse. 5, &c. as exiles, and pupils without a Father; neither our mothers, as widowes without husbands; let not our old men be wanting in our ports, nor yet our coutrie lament for the waste which the enimie would make.

Heale the sorrowes of the daughter of thy people, and be merciful to our sinnes, for the glorie of thy Name sake.

Breake thou the chaines of the imprisoned, and deliuer such as are bound with manacles and fetters; cast of their yoke that they may praise thee for euer.

Bring them out of darknes <sup>l</sup> and <sup>l</sup> Ps. 107, 14. the

Pfal. 107, 16.

<sup>m</sup> Ezech. 34,  
verse 27.

the shadow of death; Breake the gates of brasſe, and ſmite the bars of iron in ſunder, that they may know that thou art their Lorde, when thou haſt broken the bonds of their yoke <sup>m</sup>, and deliuered them out of the hands of thoſe that ſerued themſelues.

But if it be thy wil for the trial of their faith and pacience to detain ſome in exile and ſeruitude a longer time: then comfort ſuch with thy ſpirit, and mitigate their paines, that they may finde fauor in the ſight of them<sup>n</sup> whom they are compelled to ſerue, and caſt not them off for euer.

<sup>n</sup> Baru. 1, 12.

Above al, keepe them in the confeſſion of true faith, and Chriſtian religion, againſt al falſe worſhippings, that ſo they may comfort themſelues with the gracious pardoning of their finnes through Chriſt, and their harts may be ſealed with the earneſt of the holie Spirit bearing witneſs to their ſpirits that they are deliuered from perpetual captiuitie and bondage of hel.

O Chriſt our Redeemer, deliuer our ſoules from the chaines of darknes,

nes, and snares of death, which sufferedst thy selfe to be bound, that thou mightest vnloose the most hard bands and knots of our transgressions: and wast sent of thine eternal Father into this world to preach libertie vnto captiues o and deliuerance to such as are shut vp: o Esai, 61, 1.

Grant, that being entangled with the cordes of iniquitie, we giue not our members as weapons of vnrighteousnes vnto sinne p. Breake in peeces the chaines of Satan, and turne vs into thy flock, that none vnrighteousnes haue dominion ouer vs. p Rom. 6, 13.

Deliuer him that is in bondage vnto Satan, and bring forth the bound by the blood of thy couenant out of the pit wherein is no water q that he spoile and kil vs not. q Zach. 9, 11.

Giue grace also, that being snarled with humane traditions r we entrap not our consciences by false opinions: but may serue thee our true God in Christian libertie, and neuer abuse the same to the offence of any. r Colos. 2, 8.

Take vs miserable men out of the bodie



<sup>f</sup>Rom.7,24

bodie of this death<sup>f</sup>, which maketh vs captiues to the lawe of sinne, which is in our members, that deliuered from sinne and death we may serue thee in true vprightnes and euerlasting life, which raigonest for euer one God in the trinitie of persons, Amen.

## 7. A praier against the tentation of the flesh.

<sup>a</sup>Rom.7,18.

Merciful God, we miserable men acknowledge & confesse that in vs <sup>a</sup> that is in our flesh there dwelleth

no good thing.

<sup>b</sup>Psal.51,5.

But in sinne we were borne <sup>b</sup>, and our mothers conceaued vs of corrupt seede.

For our nature is defiled, and prone vnto al wickednes euen from our youth <sup>c</sup>: so that by the strength of our proper reason we cannot saue those things which belong to the Spirit.

<sup>d</sup>1.Cor.2,14

For the natural man <sup>d</sup> speaketh, and sauoreth of earthlie things, and of himselfe is not meete so much as

to

7. *against the temptation of the flesh.*

241.

to thinke anie thing that good is  
without the assistance of thy power:

Vnto thee doe we crie with our  
whole harts, that it woulde please  
thee to open vnto vs by thy Spirit  
the true knowledge of thine essence  
and wil, as thou hast reuealed thy  
selfe in thy worde, that we may not  
folow the sence of our flesh in iudg-  
ing of spiritual things; neither by  
our blinde baiardlie reason, mea-  
sure thine heauenlie saiengs.

For blood and flesh perceiue not  
the things which belong to the Spi-  
rit, and the fleshlie mind is enmitie  
against God <sup>e</sup> for it is not obedient <sup>e</sup> Rom. 8, 7.  
vnto the Lawe, neither can be. And  
they which are in the flesh cannot  
please God.

8.

Seing therefore that in vs abi-  
deth the seede of sinne, which is  
concupiscence; and a proanes vnto  
wickednes is ingrafted into vs by  
nature, yea, and original sin through  
our first parents, doth oftentimes  
prick vs vnto impietie. For euerie  
one is tempted <sup>f</sup> when he is drawn <sup>f</sup> Iam. 1, 14.  
awaie, and enticed with the baite of  
his owne concupiscence, then when  
lust hath conceaued it bringeth  
forth

15.

forth sinne, and sinne when it is furnished, bringeth forth death :

Giue vs grace that we folow not the concupiscence of our flesh, neither prouoke our senses by vnbridled libertie, but stoutlie to resist them.

For vnles that wicked concupiscence be driuen from our mindes it wil neuer cesse til it haue brought forth deadlie sinne.

Wherefore assist vs that we may tame these bodies of ours, & bring  
 E 1. Cor. 9, them into subiection E, least our  
 verse. 27. flesh being ouerlustie doe offende,  
 and ouerpasse the prescribed limits.

Assist vs, we beseech thee, to cruci-  
 fie our flesh h with al the affecti-  
 ons and desires thereof, for the better seruing thee, and walking in the Spirit.

i Rom. 8, 12 For we are debtors i, not to the  
 flesh, to liue after the flesh, but, the  
 deedes of the flesh being mortified,  
 k Eph. 4, 23. to liue renued k after the holie Spirit  
 in righteousness and true holines.

l Ioh 17, 17. Sanctifie vs l, holie Father, that  
 we defile not our selues with carnal  
 vices, with riotousnes, bellicheere;  
 nor by vnlawful pleasure, casting of  
 thine



thine holie Spirit, that we make our bodies the houses of filthie feends, which carie awaie, and cast headlong al intemperate and secure persons into euerlasting destruction.

Be it far from vs, that we make our members the members of harlots <sup>m</sup>, whereby thy holie Spirit is <sup>m</sup> L. Cor. 6, banished, and man becommeth a <sup>verse.</sup> 15. denne for theeues, and a sink of filthines.

Gouverne vs, that we may shun the works of the flesh <sup>n</sup>, and be <sup>n</sup> Gal. 5, 19. careful to doe the works of the Spirit <sup>o</sup>, as thy chosen seruants. <sup>o</sup> I. Cor. 6, 9.

And forasmuch as the flesh lusteth against the Spirit <sup>p</sup>, and the Spirit <sup>p</sup> Gal. 5, 17. contrarie to the flesh ( for they are contrarie, and continuallie strue together ): be thou merciful vnto vs, O God, helpe vs with thy diuine power, that the holie Spirit (which thou didst poure into vs at our baptisme) may beare the rule in our members, and preuaile ouer the flesh, and al the affections of the same.

Extinguish the flames of carnal desires, and repressse our raging lustes: so shal we auoide enormous  
offen-

offences, and shun the wicked actions of our owne inuentions.

And if at any time, being subdued by flesh and blood, we shal wander from the path, and direction of the Spirit to something vnseemelic for our calling, impute not, we praie thee, that fault vnto vs, but remember that we are flesh, and conuert vs by thy diuine power.

And seeing that flesh of it selfe is vnbridelic, and wilde, not abiding correction, but is like a fat & wanton calfe q, which is not vsed to labor: put thy yoke vpon vs, & tame our flesh by thy Spirit, that walking soberlie and modestlie we may bridle the same, and humble it vnder thy commandements by withdrawing of delicious fare. For with ouermuch fine fare our mindes waxe wanton and ouerlustie.

Aide vs, that by temperance, moderation, & abstinence from superfluous meats & drinks, we may bind our flesh to the direction of the holie Spirit, and mortifie our bodies of sinne: so shal we praise and magnifie thy Name, which liuest in vs worlds without ende, Amen.

Eue-

## 8. Euening praier, on Friedaie.



W E wil praise thee,  
O eternal God, Fa-  
ther of our Lorde  
I E S V Christ, for  
maruelous things  
hast thou done for  
vs; thou hast deliuered our soules  
from death, and our feete from fal-  
ling <sup>a</sup>.

<sup>a</sup> Psal. 56, 13.

Blessed be God which hath heard  
our praier <sup>b</sup>; and brought vs out of  
the lake of miserie, out of the myre  
and claie: which set our feete vpon  
the rock, and ordered our goings,  
which hath saued vs this daie from  
al perils, and comforted our soules.

<sup>b</sup> Psal 40, 1.  
2.

Wherefore we wil extol thee, and  
celebrate thy Name euerie daie;  
and at night wil we talke of thy  
righteousnes.

We wil magnifie the Lord our  
God, and bow our selues at his  
footestoole <sup>c</sup>, for he is holie.

<sup>c</sup> Psal. 99, 5.

We wil praise thee, O Lord, be-  
cause thou hast set vs vp <sup>d</sup>, and  
hast not made our foes to triumph  
ouer

<sup>d</sup> Psal. 30, 1.



Pfal. 30, 3. ouer vs. Thou hast brought our  
soules from hel, and saued our liues  
from them that go downe into  
4. the pit. Wherefore we wil sing  
praises vnto thee, and yeelde thee  
thanks, for a remembrance of thy  
holines.

O most louing Father, here pro-  
strating our selues before thy feete,  
we beseech thee in the Name of thy  
Sonne, who suffered for vs a most  
cruel death, blot out al our trans-  
gressions, whereby we haue offen-  
ded thy Maiestie, and especiallie  
those which this day we haue com-  
mitted.

Be merciful vnto vs, O Lord, for  
thy Name sake. For greatlie haue  
we sinned, and our offences are  
more than the sande of the sea. We  
haue prouoked thee vnto anger,  
and done euil in thy sight. But  
now we bend the knees of our hart,  
requiring thy mercie. O Lord, we  
haue sinned, we acknowledge our  
sinnes with griefe and sorow. Par-  
don, O pardon our sinnes, and de-  
stroie vs not together with our ini-  
quities, neither reserue euil for vs  
for euer: but of thine infinit good-  
nes

A part of  
the praier of  
king manas-  
ses placed  
immediatlie  
after the se-  
cond booke  
of Chron.  
according  
to the Ge-  
neua trans-  
lation.

nes saue vs miserable and most vnworthie men. For thou, O Lord, according to thy wonted mercie hast promised forgiveness of sinnes to al repenters. Therefore we wil praise thee continuallie al the daies of our life; al the host of heauen praise thee worldes without end.

Who is such a God as thou <sup>f</sup>, that <sup>f</sup> Mic. 7, 18. pardonest wickednes, and forgiuest the offences of the remnant of thine heritage? Thou keepest not thy wrath for euer, for thy delight is in mercie. Thou turnest againe, and art merciful vnto vs; thou puttest downe our wickednes, & castest al our sinnes into the bottome of the sea. 19.

In this euening now the Sunne is gone, we praie thee, O God, depart not from vs, which art the Sunne of righteousness, neither let thine aide be far from vs, but abide with vs, O Lord, for it draweth toward night, <sup>g</sup> Luke. 24, and the daie is far spent <sup>g</sup>. verse. 29.

Forsake vs not, O Lord our God <sup>h</sup>, <sup>h</sup> Psa. 38, 21. neither depart from vs; for tribulation is at hand <sup>i</sup>, and there is none <sup>i</sup> Psa 22, 11. to helpe.

O GOD of our saluation, make  
N. I.                      haste

haste to helpe vs, haue a regard to  
our defence, & redeeme our soules  
in peace <sup>k</sup> from those that war a-  
gainst vs.

Deliuier vs from such as marke  
our goings. Plucke our feete out of  
the snare, and leade vs in the path  
of righteousnes, that our feete slip  
not, and we take a fal.

Guide vs by thy wisdome, that  
<sup>1</sup>Pro.6, 22. when we walke it may leade vs <sup>l</sup>,  
when we sleepe it may keepe our  
feete, and when we wake we may  
talke thereof.

And therefore sleeping we wil  
not feare, but rest quietlie, and our  
sleepe shal be sweete; we wil not  
quake at the sudden terror, neither  
at the ranging of the vngodly when  
it happeneth. The Lord shal be on  
our side, and protect our feete that  
we be not taken, yea, the Lord shal  
be our light, and saluation in dark-  
nes. He is our hope <sup>m</sup> which hath  
appointed vs so high a refuge. Let  
none euil come vnto vs, neither suf-  
fer the whip to be nigh our taber-  
nacle.

O Lord be thou our watchman  
and protector that trobles & vaine  
cogita-



cogitations doe not inuade vs, and  
neither the feare of death ouer-  
whelme vs<sup>n</sup>, nor the sleepe of <sup>Eccl. 40, 5.</sup>  
night alter our thoughtes, and vn-  
derstanding when we should take  
our rest, and ease in our chambers,  
but grant vs a good & quiet sleepe,  
and after the same to rise vp in the  
morning and to render due thanks  
and praise to thee our most merci-  
ful protector.

For o our helpe is from the Lord <sup>° Psa 121, 3.</sup>  
which hath made both heauen and  
earth. He wil not suffer our feete to

be mooued : and he that kee-

peth Israël wil not sleepe,

to whom be praise

now, and euer-

more, A-

men.



# I. On Saturdaie, *Morning praier.*

<sup>a</sup> 2. Mach. 1,  
verse. 24.



Lord God <sup>a</sup>, maker  
of al things, which  
art feareful and  
strong, and righte-  
ous, and merciful,  
which art onelie a

25. gracious King, onelie liberal, onelie  
iust, almightie, and euerlasting;  
which deliuerest vs from al troubles  
both by daie and night, which hast  
made vs thy chosen through the  
blood of thy Sonne our Lorde and  
Sauior Christ <sup>b</sup>, which was shed for  
vs, and hast sanctified vs by thy Spi-  
rit giuen into our hartes, that wee

<sup>b</sup> Ephe. 5, 2.

<sup>c</sup> 1. Pet. 2, 9. should be a chosen generation <sup>c</sup>, a  
roial priesthood, to offer accepta-  
ble sacrifices vnto thee: Receiue  
now the sacrifice of praise from our  
mouthes <sup>d</sup>, for thy benefites confer-  
red vpon vs.

<sup>d</sup> 2 Mach. 1,  
verse. 26.

We thanke thee, O eternal God,  
not onlie for keeping vs this night  
passed, but also for defending vs  
this whole weeke, yea, and al our life  
time from the snares of wicked spi-  
rits,

rits, that they could not circum-  
uent, and ouerthrow vs.

We wil praise thee, O Lord with  
our whole hart<sup>e</sup>, we wil speake of al<sup>e</sup> Psal. 9, 1  
thy maruelous works; we wil be glad  
and reioice in thee. Our songs wil  
we make of thy Name, O thou most  
Hie, which exaltest vs from the  
gates of death, that we may declare  
al thy praises in the portes of thy  
Churches, we wil exceedingly re-  
ioice in thy saluation.

Blessed be the Lorde God of  
Israell<sup>f</sup>, because he hath visited and<sup>f</sup> Luk. 1, 68.  
redeemed his people; And hath  
raised vp an horne of saluation vnto  
vs, and deliuered vs from our eni-  
mies, and from the hande of al that  
hate vs. He hath bin merciful vnto  
vs, in lightening those which sat in  
darknes and in the shadow of death  
to direct our secte into the waie of  
peace.

To thee doe we offer the sacrifice  
of praise<sup>g</sup>, that is the frute of<sup>g</sup> Heb. 13, 15  
lips<sup>h</sup>, confessing thy Name. Our<sup>h</sup> Hosc. 14, 3  
mouthes shal praise thee, O Lord,  
and our tongues declare thy righ-  
teousnes.

Lo, we wil not refraine our lips,  
n. 3. O



<sup>1</sup>Psa. 40, 10. O Lord, & that thou knowest i, yea,  
we wil lift vp our hands vnto thy  
sanctuarie, and with our feete wil  
we hasten towards thine house, and  
in thy Congregation we wil praise  
thee.

We wil magnifie thee, O God our  
<sup>k</sup> Psa. 145, 1. King k, and will blesse thy Name for  
euer and euer.

2. Euerie daie wil we giue thanks  
vnto thee, and praise thy Name  
perpetuallie.
3. For great art thou, O Lord, and  
maruelous worthie to be praised,  
there is none end of thy greatnes.
4. Al generations shal extol thy  
workes, and speake of thy power:
5. they shal talke of thy worship, glo-
6. rie, praise and wonderous workes,  
and we wil declare thy mightines.
7. The memorial of thine abundant  
kindnes shal be shewed, and men  
shal sing of thy righteousness.
8. The Lord is gracious and mer-  
ciful, long suffering, and of great  
goodnes.
9. The Lord is louing vnto euerie  
man, and his mercie is ouer al his  
works.
10. Al thy works praise thee, O Lord,  
and

and thy Saints giue thanks vnto thee from one generation to another.

O God, earelie now this morning doe we cal for thine vnspeakeable mercie, beseeching thee from the bottome of our hart, that this morning thou wilt lighten our minds, so that the shining & brightnes of thy knowledge may rise in vs, which are called out of darknes <sup>l</sup> into the mar-  
<sup>l</sup> 1. Pet. 2, 9.  
 uelous light of thy glorie, that, being awaked out of sleepe <sup>m</sup>, we may  
<sup>m</sup> Rom. 13, verse. 11.  
 giue our selues to the works of light, and walke honestlie, as in the daie, not in rioting and dronkennes, nei-  
 ther in chambering and wanton-  
 nes, neither in strife, and enuieng. 13.  
 For we beleeuers are the children of light <sup>n</sup> and of the daie, not of <sup>n</sup> 1. The. 5, 5  
 night, and of darknes. Therefore  
 giue vs grace, that we sleepe not, as  
 others doe, but make vs to watch, 6.  
 and be sober, putting on the brest-  
 plate of faith and charitie, and for 8.  
 an helmet to take the hope of sal-  
 uation. For thou God hast not or-  
 deined vs to wrath, but to obtaine 9.  
 saluation through our Lorde Iesus  
 Christ which died for vs.

n. 4. Giue

Giue vs grace likewise, we beseech thee, that we abuse not this daie  
 ° Rom. 8, 20 and other thy creatures ° vnto vanitie, neither giue our members  
 P Rom. 6, 13 p as instruments vnto sinne, by doing such deedes as fight against the  
 91. Pet. 2, 11 soule q, wounde the conscience, and greeue the same.

Succour vs, gracious God, that painefullie we may shunne and auoide fixe things which thou doest  
 ° Pro. 6, 16. hate r, yea, seauen which thy soule doth abhor, to wit, a proude looke,  
 17. a lieng tong, hands that shed innocent blood, an hart that goeth a-  
 18. bout wicked imaginations, feete that be swift in running to mischief,  
 19. chiefe, a false witnes which bringeth forth lies; and him that soweth discord among brethren.

O Lord, God of our saluation, into thine hands wil we deliuer our harts, that earelie they may watch  
 f Eccl. 39, 5. to thee our maker f, and in thy sight wil we praie that thou maist protect vs in the daie of trouble.

In fixe calamities deliuer vs, O  
 ° Iob. 5, 19. Lord, and t in the seuenth let none euil come to vs; in famine saue vs  
 20. from death; in battel frō the power  
 of



2. *for the mercies of God.*

255

of the sworde; hide vs from the  
scourge of the tong; when destruc-  
tion commeth let vs not feare; in  
dearth make vs merie; and let not  
the beasts of the earth apale our  
courage. Grant this, O Father, for  
thy deere Sonne our Sauior Christs  
sake, Amen.

Iob. 5, 21.

32.

2. A thanksgiuing to  
*God for his mercies.*



Most holie Trinitie,  
which art the true &  
eternal Vnitie, of e-  
qual glorie and ma-  
iesty, we worship thee,  
we praise thee, we thanke thee for  
al thy benefits, as it is truelie meete,  
iust, and good for vs alwaies to  
giue thanks vnto thee.

O Lord most holie, eternal God,  
and Almighty Father through  
Christ our Lorde, by whom Angels  
praise thee, Kings adore thee, and  
powers doe feare thee: the heauens,  
and heauen of heauens, yea the  
blessed Seraphins <sup>a</sup> with ioie toge-  
ther doe magnifie thee, saieng with  
humble confession, Holie, Holie,  
n. 5. Holie,

<sup>a</sup> Esaie. 6, 2.

Reuel. 4, <sup>3</sup>8.

Holie, Lord God of Sabaoth, the whole earth is ful of thy glorie.

- Especiallie at this time, O Father most Hie, we thanke thee for thy mercie abunding toward vs, which
- <sup>b</sup> Ephe. 2, 4. of thy great loue <sup>b</sup> wherewith thou louedst vs, yea, when we were dead
5. through sinne, didst quicken vs together with Christ, and being raised
6. with him hast made vs to sit together in heauenlie things, thereby
7. to shew to al ages hereafter the exceeding riches of thy grace in thy
8. kindnes toward vs through Iesus
9. Christ. For by grace are we saued through faith, and that not of our selues, it is the gift of God, not of workes, least anie man should boast.
10. Besides, thou hast by thine holie Spirit sealed and prepared vs vnto good workes which thou didst before ordeine that we might walke in them, and please thee in newe obedience.

We wil declare the goodnes of

<sup>c</sup> Esai. 63, 7. the Lord <sup>c</sup>, yea, and praise the Lord for al that he hath giuen vs.

Great is thy mercie, O Lord, and thy goodnes incomparable toward vs.

Who

Who shall be able to expresse thy  
workes ? or who can seeke out the  
grounde of thy noble actes d ? who <sup>d Eccl.18,3.</sup>  
shall declare the power of thy great-  
nes? or take vpon him to tel out thy  
mercie ? which is such, and so infi-  
nite, that it can neither be augmen-  
ted, nor diminished. 4.  
5.

For e looke how hie the Heauen <sup>e Ps.103,11.</sup>  
is in comparison of the earth : so  
great is thy mercie also towards  
them which feare thee. And as far  
as the East is from the West : so far  
hast thou set our sinnes from vs. 12.

For as a Father pittieeth his owne  
children : euen so art thou merciful  
to al which feare thee. 13.

Yea, though a Mother doe forget  
hir infant f, and take no pittie on  
the sonne of hir wombe, yet wilt not  
thou forget vs; for we are written  
vpon thine hands. <sup>f Esai.49,15</sup>  
16.

The mercie of the Lord is vn-  
changeable, infinite, and neuer fai-  
leth g, but dailie ariseth newe and  
fresh vpon vs. <sup>g Lam.3,22.</sup>  
23.

The merciful goodnes of the Lord  
endureth for euer and euer h vpon  
them which feare him, & his righ-  
teousnes vpon childers children, <sup>h Ps.103,17.</sup>  
18.  
n.6. such



such as keepe his couenants, and thinke vpon his commandements to doe them.

Thy mercie is on such as feare thee i from generation to generation.

The mercie that a man hath k reacheth vnto his neighbor, but the mercie of the Lorde is vpon al flesh, chastening, and teaching, and nurturing: yea, even as a shepheard turneth againe his flock, so doth he al them which receiue chastening, nurture, and doctrine. Merciful art thou vnto al them which receiue correction, and diligentlie seeke after thy iudgements.

And although for a while thou forsakest vs: yet afterward in much fauor wilt thou gather vs together.

8. In the time of thy wrath thou hidest thy face from vs for a little season, but for al that thy mercie towarde vs is euerlasting.

Blessed be thy Name, O God of our Fathers, which when thou art angrie<sup>m</sup> shewest mercie, and in the time of troble forgieuest the sinnes of them which cal vpon thee.

This thy goodnes and ouerabounding

bounding mercie, which hath bin  
from the beginning and for euer  
shal continue ouer al which vnfa-  
nedlie repent; neuer languishing  
or failing but abiding perfect al-  
waies in the highest degree, we wil  
praise and confesse from one gene-  
ration to another.

For gracious and merciful is the  
Lord, patient, and long suffering<sup>n</sup>,  
bent to shew fauor, and meruelous-  
lie gentle towards al that cal vpon  
him.

<sup>n</sup> Exo. 34, 6.  
Psal. 103, 8.

Praise the Lord al ye heathen o,  
and glorifie him al nations. For his  
merciful kindnes is euer more and  
more toward vs.

<sup>o</sup> Psal. 117, 1.

2.

We wil not keepe back thy louing  
mercie and truth from the great  
congregation p: withdraw not thou  
thy mercies from vs, O Lorde; let  
thy kindnes and truth alwaie pre-  
serue vs.

<sup>p</sup> Psal. 40, 10  
11.

O let thy merciful kindnes be our  
comfort q according to thy worde  
vnto thy seruants.

<sup>q</sup> Psal. 119,  
verse. 76.

O deale with thy seruants accor-  
ding to thy great mercie r and teach  
vs thy statutes, that in like maner  
we may be merciful toward al men  
without

<sup>r</sup> Psal. 119,  
verse. 124.

without respect of persons, or hope  
 of gaine, willinglie without morosi-  
 tie: that in thy iudgement <sup>f</sup> we may  
<sup>f</sup> Matt. 5, 7. finde mercie through the passion  
 24. and death of thy sonne Iesus Christ,  
 44. which liueth & raigneth with thee  
 in the vnitie of the holie Spirit a  
 God worlds without ende, Amen.

### 3. A praier for an happie *departure out of this* worlde.



<sup>a</sup> Ps. 102, 24

<sup>b</sup> Iob. 14, 5.

<sup>c</sup> Psal. 90, 5.

Most gracious God,  
 thy yeares endure  
 throughout al gene-  
 rations <sup>a</sup>, & thy daies  
 are without ende or  
 beginning: but the daies of man  
 surelie are determined which he  
 can not ouerpasse <sup>b</sup>; and the nom-  
 ber of his moneths are knowen to  
 thee, thou hast appointed him his  
 bounds which he cannot go be-  
 yonde.

Thou hast nombred our daies,  
 which vade awaie sodainelie like  
 the grasse <sup>c</sup>. For we are soone dis-  
 patched, and easelie consume.

Our daies are like a shadowe,  
<sup>d</sup> and



3. *for an happie departure, &c.*

261

d and wither awaie like grasse.

<sup>d</sup> Ps. 102, 11.

A man in this world is euen like a vapor that vanissheth awaie <sup>e</sup>. For al flesh is grasse, and al the glorie thereof, as the flower of the felde, which florisheth in the morning and afterwarde withereth and vaudeth.

<sup>e</sup> Iam. 4, 14.

1. Pet. 1, 24.

Esaie. 40, 6.

Iames. 1, 10.

Eccl. 14, 18.

Behold <sup>f</sup> our daies are to be measured, they are as it were a spanne long, and our age is nothing in respect of thee. And verilie euerie man liuing is altogether vanitie.

<sup>f</sup> Psal. 39, 5.

Our age is folden together, and taken awaie from vs like a shepherdes corage <sup>g</sup>, our life is cut of by our sinnes, like the thred of the weauer, which is sodainlie broke of.

<sup>g</sup> Esaie. 38,

verse. 12.

We are but strangers in this worlde <sup>h</sup>, and sojourners, as were our fathers: our daies on the earth also <sup>i</sup> are but as a shadow, and we are as nothing in respect of thee.

<sup>h</sup> 1. Chr. 29,

verse. 15.

<sup>i</sup> Psal. 39, 7.

Wildo. 2, 5.

Our life speedilie goeth awaie like the weauers shuttle, and it abideth not.

Wherefore, Lord, let vs know our end <sup>k</sup>, and the number of our daies, that we may be certified how long we haue to liue, and what is yet to come.

<sup>k</sup> Psal. 39, 5.

Psa. 119, 84.

come.

Instruct vs, O Lord, that, being alwaies mindful of our mortalitie we neuer promise to our selues manie yeeres, nor long liues in this pilgrimage of ours, so shal we not liue securelie deferring our conuersion to thee from daie to daie, nor yet put confidence in this fraile and vncertaine life, as did that rich man, saie-  
<sup>1</sup>Luk. 12, 19 eng 1, Soule, thou hast much good laid vp in store for manie yeeres, take thine ease, eate, drinke, and be merie: Whose soule notwithstanding was taken from him the same night.

But giue grace, that in thy feare we may dailie prepare our selues to depart out of this prison. For nothing is more certaine than death, though nothing more vncertaine than the houre thereof.

Therefore let vs haue alwaies before our eies an image, and meditation of our departure, the better to know the fleeting and vanitie of this combersome and vncertaine life, that we may liue to thee our  
<sup>m</sup>Titus. 2, 2. God, being sounde in faith <sup>m</sup>, and  
<sup>a</sup>Titu. 2, 13. strong in hope, looking <sup>n</sup> with cherefulness

3. *for an happie departure, &c.*

263

fulnes for the daie of our departure,  
& the ioiful appearing of thy Sonne  
Iesus Christ our Redeemer : and  
as long as we abide in this taberna-  
cle of our bodies with al studie mi-  
nistering o to our faith, virtue ; to o 2. Pet. 1, 5.  
virtue, knowledge ; to knowledge,  
temperance ; to temperance, pati- 6.  
ence ; to patience, godlines : vntil  
this tabernacle p being laid awaie, P 2. Cor. 5, 2  
we shal passe ouer to our dwelling  
place, not made with hande, but e-  
uerlasting in the heauens , where 2.  
we shal be clothed with eternal glo-  
rie & immortalitie, when this earth-  
lie house is put of, and destroied.

Grant also that trusting firmelie  
to thy promises, we may be readie 6.  
and glad to returne to our euerla-  
sting and celestiall country: for while 7.  
we are in this bodie, we wander  
fro thee our God, for now we walke  
in faith, not in the enioieng and  
possession of eternal goodes : wher- 9.  
fore, whether we be at home, or  
from home, let vs endeuer our  
selues to be acceptable in thy sight.

Make vs faithful and wise ser-  
uants q alwaies looking for the com- 9 Marth. 24,  
ming of our Lord ( for we know not verse. 45.  
when



<sup>r</sup> Marke. 13,  
verse. 35.

<sup>f</sup> Luk. 21, 35

<sup>t</sup> Phil. 1, 23.

<sup>u</sup> Luke. 23,  
verse. 46.  
<sup>Psal.</sup> 31, 5.

when he wil come,<sup>r</sup> at the euening,  
or at midnight, whether at the cock  
crowing, or in the dawning) least by  
a suddaine houre of death being o-  
uertaken, and as it were caught in  
the foulers trap <sup>f</sup> we be found vn-  
readie: but contrariwise by prudent  
watching in true conuersion and re-  
pentance may continuallie couer  
to be dissolued <sup>t</sup> and to be with  
Christ our Redeemer.

Grant also, that at the point of  
death, hauing escaped al hardnes  
and tentations, we may triumph  
like conquerours, and beholde the  
presence and power of thine holie  
Spirit; & let our last words be that,  
which thy Sonne did vtter vpon the  
altar of the Crosse, saieng <sup>u</sup>, Father  
into thine hands I commende my  
spirit: & when our speech is taken  
from vs, heare, O God, the groa-  
nings of our harts.

And the houre of death being  
<sup>x</sup> Luk. 2, 29 come, let thy seruants <sup>x</sup> depart in  
30. peace, because our eies haue seene  
31. thy saluation, which thou hast pre-  
pared before the face of al people:  
32. a light to be reuealed vnto the Gen-  
tiles, and the glorie of thy people  
Israël,

4. *for nourishment.*  
Israël, through our Lorde Iesus  
Christ, Amen.

265

4. A praier for the nourish-  
*ment of this life.*



Onnipotent, and eter-  
nal Father, which hast  
giuen to thy Church  
certaine promises of  
corporal things: we  
thy children crie vnto thee for our  
dailie bread, and else what pertai-  
ning to the sustentation of our mor-  
tal bodies.

Make our fieldes fertile, that the  
seede sown may come vp, and our  
ground yeelde vs a ioieful haruest.

Prosper thou the labors of al ar-  
tificers, and let their doings take  
good successe.

Blesse, Lorde, the workes of our  
hands, our hearde of cattel <sup>a</sup>, and  
flocks of sheepe, that they may pro-  
per, and encrease, and we feele no  
barenes, desolation, nor decaie.

<sup>a</sup>Deu.28,4.  
Psa.144, 13.  
14.

Sende thy blessing into our  
barnes, and storehouses <sup>b</sup>. For <sup>c</sup> it  
is the blessing of God that maketh  
rich, and causeth plentie.

<sup>b</sup>Deu.28,8.  
<sup>c</sup>Pro.10,22

Except

<sup>d</sup>Ps. 127, 1.

- Except the Lord build the house <sup>d</sup>,  
their labour is but lost that build it.  
2. It is but vaine for vs to rise earlie,  
and late to take rest, eating the  
bread of sorowe. For thou Lord gi-  
uest to thy beloued, sleepe they,  
wake they, much plentie, & al kind  
of happines.

Make vs therefore, bountiful God,  
<sup>e</sup>Luke. 5, 5. to loase our nets in thy Name <sup>e</sup>, and  
to doe the works of our calling ear-  
nestlie with inuocation of thy di-  
uine assistance, that by thy blessing  
we may haue good successe.

Protect al waifaring men, and  
trauelers, either sailing by seas to  
far countries, or iorneieng by land  
for our common welfare, that they  
may safelie returne home againe.

<sup>f</sup>Ezech. 27,  
vers. 27, & c.

Take thou the defence of Mer-  
chants with their goods and ri-  
ches <sup>f</sup>, so shal they be secure from  
al misfortune. Dispose their minds  
and wits, that in their trafike they  
may deale without fraude, couen,  
and abuse of thy Name, measu-  
ring al things according to the rule  
of iustice, and therby reteine a good  
<sup>g</sup>Sira. 13, 25 conscience <sup>g</sup>. Make them to loue  
virtue, to keepe promise, to obserue  
coue-



covenants, that no man oppresse  
or circumuent his brother <sup>h</sup>, for <sup>h</sup> 1. Thef. 4.  
God is the reuenger of al such. <sup>verse.</sup> 6.

Grant also to al buiers of villa-  
ges, houses, lande, yokes of oxen,  
that <sup>i</sup> for the loue and desire of <sup>i</sup> Luk. 14. 18.  
earthlie riches, and filthie lucre,  
they forget not the kingdome of  
God, and so make excuse that they  
cannot come to thy great, and hea-  
uenlie supper, wherevnto al men are  
called by the Gospel. Let them not  
delight <sup>k</sup> in wrong doing, and robe- <sup>k</sup> Ps. 62, 10.  
rie. If riches encrease let not their  
harts be set vpon them: but afore  
al thinge prouide for themselues  
the treasure <sup>l</sup> hid in the field, and <sup>l</sup> Mat. 13, 44.  
the pretious iewel <sup>m</sup> of thy celestial <sup>m</sup> Matth. 13,  
kingdome. <sup>verse.</sup> 45.

To al workemen and laborers  
grant that they be faithful in their  
busines: make them also strong as-  
wel in bodie, as in iudgement.

Giue vs good seruants, vpright  
gouernors, an happie state of Com-  
monweale, a wholesome tempera-  
ture of aire, health, peace, disci-  
pline, &c.

Keepe our mindes from coue- <sup>n</sup> 1. Tim. 6,  
tousnes, which <sup>n</sup> is the roote of al <sup>verse.</sup> 10.  
euil,

• Mat. 6, 20.

Luk. 12, 33.

1. Tim. 6, 19.

Psal. 55, 23.

euil, least being bewitched therewithal, we swarue from the faith, and wrap our selues in manie sorowes. But gouerne vs by thy Spirit, that al our care o may be cast vpon thee our Father, and we be content with dailie bread.

Blesse vs moreouer that we abuse not thy temporal benefits, neither glut our selues with meate & drinke to the ouercoming of our harts by surfetting, and dronkennes p but  
p Luke. 21, verse. 34. may vse thy blessings moderately to our comfort.

Giue patience to the poore that they neither murmur against thy wil, and their condition, neither enuie their betters, and so offend thee, and breake thy commandements.

Let not rich men be either high minded q, or confident in vncertaine riches, but in thee the liuing God (which giuest to vs abundantly  
q 1. Tim. 6, verse. 17. al things to enioie ) that they doe good, and be rich in good workes, that they be readie to giue, glad to  
18. distribute, and laieng vp in store for themselves a good foundation against the time to come, that they may obtaine eternal life.  
19.

5. *for the afflicted.*

269

Two things we doe require of thee our God<sup>r</sup> denie them not before we die. Remoue from vs vanitie and lies; giue vs neither puer-  
tie nor riches, onlie grant vs things  
necessarie for this life: least perad-  
uventure being ful we should denie  
thee, and saie, Who is God? or be-  
ing oppressed with pouertie we fal  
to stealing, and take the Name of  
thee our God in vaine, Amen.

<sup>r</sup>Prou.30,7

8.

9.

5. A praier for the afflicted,  
*and such as suffer persecution.*



Christ eternal God,  
which hast comman-  
ded vs to denie our  
selues<sup>a</sup>, and dailie to  
take vp our crosse, &  
follow thee our capitaine, and mai-  
ster in much patience.

<sup>a</sup> Luk.9,29.

Matt.16,24.

Mark.8,34.

For it cannot be auoided, but that  
al which desire to liue godlie<sup>b</sup> in  
thee our Lorde, must suffer persecu-  
tion.

<sup>b</sup> 2. Tim. 3,  
verse. 12.

And wee cannot be thy ser-  
uants and soldiers vnles wee can  
abide the persecution of the grea-  
ter part of mankind. For Sa-  
tan wil neuer surcesse from ar-  
ming

Two



ming his villains with furiousnes against thy members.

And it falleth out commonlie in this licentious wickednes of the world, that the godlie, euen through the zeale of righteousness doe purchase to themselues the hatred of the wicked.

Especiallye it is incident vnto Christians to be abhorred of the maior part of mankinde. For flesh in no case can awaie with the preaching of the Gospel, and none wel suffer the reprehension of their vices.

Hence arise persecutions for the destruction of the godlie, whereby in no place they can be safe and secure, but their endes are sought by al kindes of crueltie.

Wherefore we beseech thee, on the behalfe of al persecuted for righteousness sake <sup>c</sup>, against whom despiteful words are vsed, & lies inuented: and for as manie as for thy Name sake are detained in prison, fettered, attainted before counsels <sup>d</sup>; whipped, brought afore Kings and Princes to be tormented with exquisite and diuers punishments for the

<sup>a</sup> Mat. 5, 10.

<sup>b</sup> 1. Pet. 3, 14.

<sup>c</sup> 1. Pet. 4, 14.

<sup>d</sup> Matth. 10,

vers. 17, &c.

the confession of true religion: for such as are exiled from their native soiles <sup>e</sup>, banished, spoiled of <sup>e</sup> Hebr. 11, their goods, abhorred of the world, vers. 35, &c. tried by torments, racked, hanged vpon forkes, vpon wheelles, killed by swords, like sheepe for the slaughter murdered, and throwen out to be deuoured of the rauinous and cruel beasts for thy Gospels sake <sup>f</sup>:

<sup>f</sup> 1. Pet. 4, 14

All these assist, and laie to thine hande for our strengthening, the glorie and Spirit of God may rest vpon vs, by whose consolation we may suffer all troubles, and by an inuincible courage get the victorie in all these, and neuer fall from the hope of our saluation.

Grant therefore that we may haue the testimonie of a good conscience, knowing that we are punished vnderdeseruedlie, not as murderers &, or theeues, or euil doers, or <sup>g</sup> 1. Pet. 4, 15. busiebodies in other mens matters. And, suffering as Christians let vs <sup>h</sup> 16. not be ashamed, but glorifie God on that behalfe.

Giue vs grace to account it for exceedingioie <sup>h</sup> Iame. 1, 2. diuers tentations, and afflictions;

O. 1.

and

- <sup>1</sup> Rom. 5, 3. and to glorie therein <sup>i</sup>. For affliction bringeth forth patience; patience, experience; experience, hope; <sup>4</sup>.  
<sup>5</sup>. and hope maketh not ashamed.

And let their example which before vs did suffer the like in their bodies, be a comfort vnto vs. For so did the vngodlie persecute the Pro-

- <sup>k</sup> Mat. 5, 12. phets <sup>k</sup> which were before vs.

And especiallie thy steps, which <sup>1</sup> are left to be followed <sup>1</sup> are about al to be allowed of. For thou diddest <sup>1</sup> I. Pe. 3, 21. saie <sup>m</sup>: The seruant is not greater than his maister; if they haue persecuted me, they wil persecute you also.

Finallie giue grace, that, respecting the vnspeakable reward which of thine onelie mercie thou diddest promise to al which perseuer vnto <sup>a</sup> Mat. 24, 13 the ende <sup>n</sup>, by thine assistance we may ouercome al the greeuousnes of affliction.

For blessed dost thou pronounce them which suffer persecution for <sup>o</sup> Mat. 5, 10. righteousnes sake <sup>o</sup>, for theirs is the kingdome of heauen: that, when they are prooued, they may receiue the crowne of life <sup>p</sup> which thou hast promised to such as loue thee.

Wherefore



Wherefore indue al in affliction with thy fortitude from aboue, that with a bolde and stoute courage they may reioice q that they are counted worthie to suffer shame, and al kindes of affliction for thy Name. <sup>9 Acts. 5, 41. 1. Pet. 4, 13.</sup>

Make them constant in the true confession, that through the consideration of cruel punishment they depart not from the faith, and forsake the profession of true religion.

Likewise shew forth thine omnipotencie, & with thy mightie hand deliuer them from the power of Tyrans; from the mouthes of Lions <sup>r</sup>, and violence of fire. <sup>r Hebrn. 11, vers. 33, & c.</sup>

And as concerning such, whose bodilie deliuerance were not best, but are fittest for martyrdome, those strengthen in the middes of paine, that they feare not such as kil the bodie <sup>r</sup>, but cannot kil the soule; <sup>r Mat. 10, 28.</sup> that being afflicted according to thy wil, they may commit the keeping of their soules to thee with wel doing <sup>t</sup>, as vnto a faithful Creator; <sup>r 1. Pet. 4, 19</sup> and so though they leese (as may secme) their soules in this world: yet <sup>u Mat. 16, 25</sup> shal they find them safe <sup>u</sup> and bles- <sup>Lnk. 17, 33.</sup>

sed in another life which is eternal,  
where thou liuest and raigest with  
the Father in the vnitie of the ho-  
lie Spirit, a God for euermore, A-  
men.

## 6. A praier for Widowes, and Orphanes.

<sup>a</sup> Psal. 68, 5.



Most merciful, and  
faithful God, father  
of orphanes <sup>a</sup> & iudge  
of widowes; Looke  
downe from heauen,  
thou which confiderest our labor,  
and sorow, and in whose hands al  
our saluation doth consist.

<sup>b</sup> Psalm. 10,  
vers. 14, &c.

The poore is left vnto thee: for  
thou art the helper of the father-  
les <sup>b</sup>. The Lord doth heare the de-  
fire of the poore, thou preparest  
their harts, and thine care harke-  
neth therunto: to helpe the father-  
les and widowe vnto their right,  
that the man of the earth be no  
more exalted against the miserable.

We beseech thee, O most righte-  
ous auenger, haue thou a confide-  
ration of al widowes and orphanes,  
and prouide for them by ministring  
clothes

clothes & nourishment vnto them,  
 haue pittie on them in al their pe-  
 rils, and necessities; stretch out  
 thine helping hande and deliuer  
 them as thou didest that widowe,  
 whose pitcher of oile <sup>c</sup> by the Pro- <sup>c</sup> 2. King. 4,  
 phet Elias thou didest so encrease <sup>verse. 2, & c.</sup>  
 with thy blessing, that not onlie she  
 deliuered hir children in bondage  
 for debt out of the hands of hir cre-  
 ditors; but also of the oile she sold,  
 had wherewith to sustaine both hir  
 selfe, and hir children.

For thou art the Lord which ca-  
 rest for strangers, and relieuest the  
 fatherles and widowes <sup>d</sup>, but de- <sup>d</sup> Psa. 146, 9.  
 stroiest the waies of the vngodlie.

Thou art touched with a care of  
 the afflicted, and despisest not the  
 desires of the fatherles, nor the wi-  
 dow when she poureth out hir prai-  
 ers before thee <sup>e</sup>. For the teares <sup>e</sup> Sira. 35, 14  
 running downe the cheekes of the <sup>15.</sup>  
 widow ascend vp into the heauens:  
 and hir crie against him, which  
 wringes it out.

Grant therefore, merciful God,  
 that in the sight of al gouernors,  
 and iudges they may find fauor, and  
 haue equal iudges and patrones of  
 o. 3. their



their matters : that the iudgement of the stranger and fatherles be not peruerted, nor the cause of the widow neglected f : but that iudgement may be sought according to thy lawe ; the oppressed holpen ; iudgement giuen for the orphane ; and the widowe defended.

For thou hast giuen a straight commandement vnto al iudges, saying, Keepe equitic and righteousness, deliuer the oppressed from the power of the oppressor, doe not grieue, nor oppresse the stranger, the fatherles, nor the widowe, and shed none innocent blood.

For thou art the God which wilt auenge thine elect h, that crie vnto thee ; thou keepest truth for euer and euer i, doing iustice to the oppressed with wrong k.

Now deliuer, O Lord, the fatherles, and widowes out of the pawes of rauening theeues, which eate vp the houses of widowes l vnder the pretence of godlines, and colour of right.

Deliuer them out of the hands of wicked iudges m, which faine and inuent lawes to suppress the poore, and

and to hurt the cause of the base  
among the people, that widowes Esaie. 10, 3.  
may be a praie for them; and that  
they may rob the fatherles: such  
peruerse iudges, O God, in the daie  
of their visitation and calamitie  
from a far thou wilt vtterlie destroy.

Appoint vnto orphanes and wi-  
dowes faithful patrones which wil  
be touched with an earnest care of  
their welfare.

Also giue vs willing mindes to  
pleasure widowes and fatherles  
children, according to our habili-  
tie, to deliuer the poore when he  
crieth n, and the fatherles, which Iob. 29, 12.  
hath none to helpe; to helpe him  
that is readie to fal, to comfort the  
13.  
widowes hurt; euermore to be as  
fathers to the fatherles, and from  
our tender yeares to minister in-  
struction to the widowe, and suffer  
them neuer to perish, but in blessing  
to blesse them, and to fil them with  
bread o.

For pure religion p, and vndefi-  
led before thee, O God our Father,  
is to visit the fatherles, & widowes  
in their aduersitie, and to keepe our  
selues vnspotted of the world.

o Ps. 132, 15

p Iam. 1, 27.

For he which is merciful towards the orphane, as a father, & sheweth himselfe as an husband towards his mother in taking the defence of their cause vpon him, he shal be as an obedient sonne of the Hiest, and thou God wilt more fauor him, than a mother can pittie hir sonne.

But they which despise the sight  
 9Iob.31,16. and teares of the widowe q, & keepe  
 17. back their loaſe, that the fatherles  
 eate not thereof, and suffer them to  
 19. perish for want of clothing and apparel, yea, which lift vp their hands  
 22. to afflict them, shal greuouſlie be punished, their shoulders shal fal from their ioints, and their armes be broken from the bones of them.

O merciful God, extende thy fauor vpon al widowes, that at al times and in al afflictions they may  
 1. Tim. 5, 5. trust in thee & the liuing God, and continue in supplications & praiers night and daie, being diligent in al  
 6. good works, not occupied in pleasures, neither wanton, idle, wandering from house to house, no tatlers, nor busiebodies, no speakers of things vncomelie, nor giuers of occasion whereby thy worde may be blas-



7. . *against desperation.*  
blasphemed.

279

Keepe al parents, that, they being taken awaie either by war, or vntimelie death, their wiues be not widowes, & their sonnes orphanes, running here and there a begging, be thou their helper & euen for Christ his sake our Lord, and Sau-  
or, Amen. Exo. 22, 21.

7. A praier against  
*desperation.*



Most merciful God, greatlie haue we sinned, and, alas, are guiltie of manifold crimes.

For this cause diuerslie is our conscience clogged: so that we are wonderfullie agast beholding such bloodie wounds of our soules.

And albeit thy Gospel dailie doth offer vnto vs in good sooth forgiveness of our sinnes, through thy meere grace: yet our faith is maruelouslie weake by reason of the infirmitie of our flesh, and dailie batterings of Satan, which by craft endeuoureth to plucke vs from al

o. 5. hope,

hope, and consolation.

Therefore vnto thee doe we crie,  
O most holie Father, and eternal  
God, keepe vs in thy Name, that in  
tentations and extremities we ne-  
uer faint in courage.

Moderate and mitigate our vex-  
ations, let them come to a ioieful  
ende, that we fal not into the most  
heinous sinne of incredulitie, and  
despaire.

Comfort vs, that in the middes of  
death, we may trust in thee, the God  
of our life, and righteousnes.

Let vs neuer despaire of thy mercie,  
<sup>a</sup>Gen. 4, 13. & grace, nor thinke with Cain <sup>a</sup>  
that blasphemous & cursed wretch,  
that our sinnes are mo than may  
be forgiuen.

O staie vs Lord <sup>b</sup>; according to  
<sup>b</sup> Psal. 119, thy word; and we shal be safe. Let  
verse. 117. vs alwaies beleue, that where sinne

<sup>c</sup> Rom. 5, 20 aboundeth <sup>c</sup> grace doth more a-  
bunde: and as sinne hath raigned  
<sup>21.</sup> vnto death, so that grace doth  
raigne through righteousnes vnto  
eternal life by Iesus Christ our  
Lord.

O Christ, Sauior of the world, and  
most gracious God, whose mercie  
com-

7. *against desperation.*

commeth vpon vs like a streame, & art the eternal Orator, which both outwardlie talkest to mankinde by thy Gospel, and inwardlie in our harts inflamest thy light which is true confession, faith, and comfort in thee : we beseech thee from the bottome of our harts, encrease faith, establish hope, and then patience within vs.

For this certaine is true one little drop of thy most blood, shed for vs, is of more power to saue vs, than al our enormous, & manifold sinnes to condemne vs.

Wherefore looke back vpon vs, O Sauior, with thine eyes of mercie, as thou lookedst back vpon Peter in the hal of the hie Priests house after he had both renounced thee, and cursed himselfe; least through diffidence we fal from thy grace, as Iudas the traitor did, which hoong himselfe, and afterward brake in the middes whereby al his bowels gushed out; and so commit the like offence and sinne against the holie Ghost.

O God the holie Ghost, be thou present with vs at our extreeme  
o. 6. neede,

<sup>e</sup> Luke. verse. 6.

<sup>f</sup> Mark. 14, verse. 71.

<sup>g</sup> Mat. 27, 5.

<sup>h</sup> Acs. 1, 18.



needes, when the Diuels wil accuse vs, and our conscience beare witnes against vs; when the cogitations of hel, and death wil daunt vs; when we shal be enuironed with horrible dangers, and tentations; when the whole world wil forsake vs; and all things set themselues against vs, in our harts, O comforter, at that time with the seale of testimonie, that vndoubtedlie y<sup>e</sup> beleeeue the forgiuenes of sinnes, the resurrection of the flesh, and euerlasting life, which shal be giuen without faile to vs, and to al beleeuers.

O blessed Trinitie, and eternal God of one essence, giue grace that in euerie combate, and especiallie at the point of death, being mindful of thy couenant made with vs at our christening, and of thy most comfortable promise annexed. He which beleeueth, and is baptised  
 1 Mark. 16. shal be saued i, we may neuer doubt  
 verse. 16. either of thy merciful goodwill toward vs, or of the free remission of our sinnes, but, by often remembering this signe and couenant, may dailie more and more be confirmed

med in faith, and hope of perpetual happines; and applie thy benefits, which certainelie thou hast promised, & faithfullie wilt performe, vnto our selues. For thy promises made to such as beleue & trust on thee, be not vaine, and to no purpose.

Likewise vpholde our soules by the Sacrament of thy Supper, that strengthened with the scale of this newe testament, wee may be the more certaine, and confirmed touching our reconciliation, and euerlasting righteousnes, and alwaies beare it fixed in our minds.

For if the testament of a man <sup>k</sup> Gal. 3, 15. which is proued after the death of the testator <sup>l</sup> Heb. 9, 16. be not smal accounted of; much more should the last testament, and holie sacrament of our Sauior Christ, remaine pure, in continual force, and remembrance.

O blessed Trinitie, and eternal Vnitie, lift vp our sorowful harts, and poure vpon vs the wholesome comfort of heauenlie blisse; at the point of death refresh vs with the sweete sight of thy cheereful countenance, that with exceeding ioie we may desire to depart, & to come  
into

into thine heauenlie house, where  
thou liuest and raigest a God for  
euermore, Amen.

## 8. Euening praier, on Saturdaie.

<sup>a</sup>Sirac. 51, 1.



E wil cōfesse thee,  
O Lord & King ⁊,  
and praise thee, O  
God our Sauior:  
we giue thanks  
vnto thy Name.

2. For thou art our defender, and  
helper, and hast preserued our bo-  
dies from destruction, and from the  
snares of the slanderous tongues,  
and from the lips that are occupied  
with lies.
3. Thou hast bin our helper from  
such as stode vp against vs, and  
deliuered vs after the multitude of  
thy mercies; and for thine holie  
Name sake from the roaring of the  
which were readie to deuour vs;  
out of the hands of such as sought  
5. after our liues; and from the mani-  
fold afflictions which we had; from  
the



the deepe of hel; from an vncleane  
tong; from lieng words; from false  
accusations, and from vnrighteous  
sentence.

Our soules shal praise the Lorde Sirach. 51, 6.  
vnto the death. For our liues drew  
nigh vnto hel downward. Euils  
enuironed vs on euerie side, and  
there was no man to helpe vs. We  
looked about if there were any man  
to succour vs, but there was none.

Then thought we vpon thy mer-  
cie, O Lorde, and vpon thine actes  
that thou euer hast done of old. For  
thou deliuerest al which put their  
trust in thee, and riddest them out  
of the handes of their enimies.

Then wee lifted vp our praier  
from the earth, and praied for deli-  
uerance from death. We called vp-  
on the Lord, the father of our Lord;  
that he would not leaue vs without  
helpe in the daie of our truble, and  
in the time of the proude.

We wil praise thy Name conti-  
nuallie, yeelding honor and thanks  
vnto the same. For our praier were  
heard, and thou hast saued vs from  
destruction, and from al euil.

Therefore we wil acknowledge,  
and

and praise thee; we wil magnifie thy Name, for keeping vs from our youth vntil this present weeke, and for protecting vs alwaies of thy gracious mercie.

Righteous, and merciful God, before thee doe we sigh, beseeching thee by the death and burial of our Lord and Sauior Christ thy welbeloued Sonne, that thou wouldest vouchsafe to couer, and burie al our misdeedes, whatsoeuer from our infancy vntil this present houre either wittinglie, or ignorantlie we haue committed, and especiallie those which this weeke we haue done in thought, word, or deede, against thy diuine maiestie and commandments, al which to thee alone which knowest al things we confesse with broken harts, and lowlie spirits, beseeching thee to pardon them, and to forgiue al our sinnes, whereof thou knowest we are guiltie; and to deliuer vs from al euils both present and to come.

O Lord, heare the voice of our praier, encline thine eare vnto vs in the daies of our necessitie, when

<sup>b</sup> Psal. 116, 1. we shal crie vnto thee <sup>b</sup>.

The

The snares of death haue compassed vs about, and the straightes of hel haue taken holde of vs; we haue lighten vpon sorowe, and trouble. Notwithstanding we wil cal vpon the Lord, O Lord, deliuer our soules. Psal. 116, 3.

Gratious is the Lord, and righteous, yea, our God is merciful. 4.

The Lord preserueth the simple; we were in trouble, and he helped vs. 5.

Turne then againe vnto your rest, O our soules; For the Lorde wil blesse ye. 6.

Thou wilt deliuer our soules from death, our eies from teares, and our feete from falling, that we may walke before thee in the lande of the liuing. 7.

O Christ, God, and Sauior of the worlde: saue vs, Lord, watching; keepe vs sleeping; that in peace we may both rest and wake. 8.

Be thou our light in darknes, then shal our life be as cleere as the noone daie, and shine forth as the morning; so that with confidence, and securitie we may lie downe, and sleepe, & none shal make vs afraid, because thou art our protector. 9.

O 18.



O Sonne of righteousnes, and brightnes of perpetual charitie, lead vs into the vision of thy light, where thou shalt euerlastinglie shine vpon vs, and thou God be our glorie. The Sunne there shal not go downe, neither the Moone be hid : but thou, Lorde, shalt be our euerlasting light d, that our sorowful daies may  
 \* Eſaie. 60, take an ende.  
 verſe. 19.

Grant likewiſe that leauing this place of darkenes we may be tranſlated into the true, and new light, which we now looke for through faith, vntil the perpetual morning appeere vnto vs, that we may behold thee in a cleere light face to  
 e Reu. 22, 4. face e, where ſhal be no night, and we ſhal neede no candle, neither  
 5. light of the Sunne, but thou Lorde wilt lighten vs.

O holie Spirit, God, be thou a light vnto vs. At our laſt gaspe,  
 f Pſa. 38, 10. when our harts pant f; our ſtrength faileth; our ſight departeth; our hearing is deafe; our mouth dōme; when our feete cannot go, nor our hands feele; when al our ſenſes forſake vs, giue vs ſome ſenſe of eternal life, that we may taſte in  
 this

this world the beginnings of thine  
euerlasting ioie : and at our depar-  
ture out of this world behold

by faith thy diuine pre-  
sence, and so sleepe  
quietlie to eter-  
nal life, A-  
men.



Here follow certaine  
*peculiar praiers for some*  
special persons.

*A praier for anie Prea-  
cher, or Shepherd  
of soules.*



Eternal God, which  
of thy great mer-  
cie hast vouchsa-  
fed to cal me, a mi-  
serable and most  
vnworthie man, to  
the ministerie of thy Gospel, and  
hast

<sup>a</sup> Eph. 4, 11.<sup>b</sup> Luk. 5, 10.

hast appointed me to be a feeder of  
soules <sup>a</sup>, and a fisher of men <sup>b</sup> and  
now at the length segregated me,  
according to thy good pleasure, to  
preach the word of saluation vnto  
this flock, and people committed to  
my charge :

<sup>c</sup> 1 Pet 5, 4.<sup>d</sup> 2. Cor. 3, 6<sup>e</sup> Acts. 9, 15.<sup>f</sup> 1. Cor. 4, 1.

With lowlines of spirit, & sighes  
vnfained I beseech thee, O Christ,  
which art our chiefe shepheard <sup>c</sup>,  
and Archbishop, make me an able  
minister of the newe Testament <sup>d</sup>; a  
chosen vessel <sup>e</sup>, and profitable in-  
strument for the carrieng of thy  
message before the nations, and  
Princes of this world, as it becom-  
meth the minister of Christ <sup>f</sup>, and  
faithful dispenser of the mysteries  
of God, and neuer let me proue an  
idol, or idle shepherd.

<sup>g</sup> 1. Cor. 15,  
verle. 2.

Worke thou effectuellie through  
me, and grant good successe vnto  
my doings, that fruitfullie I may  
vtter to mine auditors the health-  
ful <sup>g</sup>, and heauenlic foode of their  
soules, which is the sincere prea-  
ching of thy gracious worde, with-  
out al corruption, or deprauiing of  
the same.

Take not fro my lips the word of  
truth <sup>h</sup>,



truth <sup>h</sup>, and let me not speake either the imaginations of my foolish braine, or the vaine perswasions of my owne hart <sup>i</sup>, but may vtter thine heauenlie worde, and minister according to the virtue which thou dost grant <sup>k</sup>, that in al things thy glorie may be sought of me:

<sup>h</sup> Psal. 119,  
verse. 43.

<sup>i</sup> Ier. 13, 10.

<sup>k</sup> 1. Pe. 4, 11.

That I follow not after couetousnes feeding my selfe <sup>l</sup>, and forsaking my flock; but giue me such an earnest care of their wel doing, that without constraint cheerefullie <sup>m</sup>, and gladlie, being bounde thereunto, I may discharge mine office:

<sup>l</sup> Ezech. 34, 2.  
<sup>1</sup> 1. Pet. 5, 2.

<sup>m</sup> 1. Cor. 9,  
verse. 16.  
17.

That I be not desirous of filthie lucre <sup>n</sup>, but with a willing minde may profit the Church; neither as an exerciser of auctoritie ouer my flock, but that, euen through an hartie zeale of thine holie Name, I may feede, and make fat, in the plentiful, and godlie pastures <sup>o</sup> of thy pure worde, thy sheepe committed to my trust:

<sup>n</sup> 1. Pet. 5, 2.

3.

<sup>o</sup> Ezech. 34,  
verse. 14.

That I may retaine a diligent consideration of the weaker sort <sup>p</sup>, and helpe the feeble, heale the sick, strengthen the bruized; that I may bring home that which is seduced,

<sup>p</sup> Ezech. 34,  
verse. 16.

duced, and seeke that is lost, and carefullie provide for that which is strong; that I labor not in mine offence negligentlie q, nor accomplish the worke of thee my maister with deceit.

O almightie God, whose dwelling is aboue the cloudes, which hast appointed me a keeper, and watchman for thy people r, to forewarne the simple that they be not, through the subtiltie of vaine teachers, deceiued, seduced, and made a praie s, and spoile for the beasts of the field; make me so watchful, and careful ouer thy flock, that couragiously I may withstand, and beate awaie those rauening wolues t which teare and scatter thy flock, and, by reprouing and refuting their heresies, ouercome false prophets.

Giue me that vtterance and wisdom u, which none may resist, or gaine saie x.

Grant me a learned y, and eloquent vtterance to diuide thy word rightlie; and wisdom distinctlie, and in right order to propose the same, and to be able and readie to admonish z, and to comfort the weake,

weake, and, if anie offende through  
weakenes<sup>a</sup> to wyn him vnto weldo-  
ing by the spirit of meekenes, and  
modestlie to rebuke such as may be  
recouered, but those, which openlie  
doe sinne without blushing, to take  
vp before the congregation<sup>b</sup>, not  
regarding the person, that the rest,  
by their example, may feare, and  
forsake their wickednes.

<sup>a</sup> Galat. 6, 1.

<sup>b</sup> 1. Tim. 5,  
verse. 20.

O Sonne of God, our continual  
Intercessor, which hast ordeined me  
to be a voice crieng<sup>c</sup>, endue mee  
with the grace of thine holie Spirit,  
that I may exalt my voice like a  
trumpet<sup>d</sup>, and declare their wic-  
kednes vnto thy people, and neuer  
shewe my selfe as a domme doge<sup>e</sup>,  
which cannot bark: so shal I not be  
partaker of their sinnes, nor guiltie  
of their condemnation, neither wilt  
thou require their blood at mine  
hands<sup>f</sup>: Wherefore againe, and a-  
gain I beseech thee, assist me euer-  
more that through an open and  
bold reprehending of their wicked-  
nes, I may deliuer my soule in the  
daie of wrath, and teach thy waies  
vnto the wicked<sup>g</sup>, whereby the vn-  
godlie may repent.

<sup>c</sup> Esai. 40, 3.  
9.

<sup>d</sup> Esai. 58, 1.

<sup>e</sup> Esai. 56, 10

<sup>f</sup> Ezech. 3, 18.  
Ezech. 33, 8.

<sup>g</sup> Psal. 51, 13.

Finallie,



Finallie, so blesse me with thy fauor, that I may walke in thy feare, as it becommeth me, and be an en-  
<sup>h</sup> 1.Pet.5,3. sample of good life vnto my flock <sup>h</sup>,  
 least, while I preach vnto others  
<sup>i</sup> 1.Cor.9,17 i my selfe proue a castawaie; that in  
 no case through my wicked conuer-  
<sup>k</sup> Rom.2,24 sation <sup>k</sup>, I giue occasion to anie man  
 of blaspheming thy worde; and that  
 in troubles, and persecutions I faint  
 not, but may suffer patientlie the re-  
 proch of this world, and the mani-  
 fold troubles that Satan stirreth vp  
 to disquiet thy Church.

Grant also to as manie as shal  
 heare thy worde from my mouth,  
 that they may firmelie with me be-  
<sup>i</sup> 1.Cor.4,16 leeu the same, and be the follo-  
<sup>2</sup> Thes.3,9. wers of me <sup>l</sup>, as I followe thee <sup>m</sup>,  
<sup>m</sup> 1. Cor.11,1 and haue consideration of such as  
 walke so, as becommeth Chri-  
 stians, that together we  
 may continue in faith,  
 and patience, euen  
 for thine owne  
 sake, A-  
 men.

*A praier for anie hearer*  
of Gods wordc.



Giue thee most hartie thanks, O eternal God, Father of our Lord Iesu Christ, for that it hath pleased thee of thine vnspeakable mercie, and goodnes in al ages continuallie to sende into the worlde men wonderful in thy gifts and knowledge of thy wil to be renuers, and spreaders forth of thy truth <sup>a</sup>;

<sup>a</sup> Matth. 23,  
verse. 34.

Like thanks I ascribe vnto thy sacred Maiestie for allowing vs shepherds <sup>b</sup>, and preachers in these our daies for the gathering together of thy Church out of al mankinde to the building of the bodie of Christ.

<sup>b</sup> Ephe. 4, 11

12.

Humble I beseech thee, gracious GOD, continue alwaie among vs thy pure worde through thy ministers; gather vnto thy selfe an everlasting Congregation, & so instruct mine hart with thy Spirit of truth, that vnfainedlie I may assent to thy wholesome worde, proue a liuelie

P. I.

mem-

member of thy bodie, and be incorporated into that societie which both in this world doth syncerelie confesse thee, and euermore extol thine holie Name.

Keep those Preachers which thou dost, and wilt giue in the certaine knowledge of thy blessed wil, that they may from time to time both open vnto vs thine intent concerning the repairing of mankinde, the saluation, and redemption of our soules through thy free mercie; and also teach vs how to liue in new obedience, and to abstaine from carnal desires <sup>c</sup> which fight against the soule.

Inspire thy ministers, and preachers of thy word with thine holie Spirit, that they may vtter thy wil purelie as they haue receiued it from thine hands, retaining the forme of wholesome words <sup>d</sup>, and sounding onlie that doctrine which is vttered by thy Sonne out of thy bosome <sup>e</sup>. For otherwise, departing from the order of faith, and the rule of thy worde, they wil greatlie obscure the light of thy doctrine; and obtrude vpon vs the vanitie of their owne

<sup>c</sup> 1. Pet. 2, 11.

<sup>d</sup> 2. Timo. 1, verse. 13.

<sup>e</sup> Iohn. 1, 18.



for anie hearer of Gods word.

297

owne inuentions. Wherefore let them speake thy word not deceitfullie f, but syncerelie, euen as from thee, and in thy sight. 2. Cor. 4, 2.

Grant also, that, by transforming thy ministerie into policie, they Lord not ouer thine elect g, neither contend about superioritie and primacie in thy Church; but onelie to seeke the glorie of thy Name, and the saluation both of themselues, and vs. 1. Pet. 5, 3.

Giue them libertie of speech boldlie without feare to blame and rebuke al false doctrine, blasphemous superstition, and abuses in thy Church.

Open vnto them the doore of vterance h that they may speake the mysteries of Christ, and manifest them as they ought to doe, so shal their doings be profitable vnto the godlie. Colos. 4, 3.

Assist them also with thine especial grace, that they disgrace not their doctrine by impuritie of life, but let their conuersation answere vnto the doctrine which they teach and preach.

Especiallie for the shepherd of

my soule, frō whose mouth I learne thy blessed wil, I hartilie praie, that thou wilt keepe him in religion, sincere; and pure from enormous offences in outward conuersation: endue him with a long and healthful life, if it be thy good pleasure, that manie a good daie, and yeere he may continue in preaching the glad some voice of thy gracious Gospel among vs without contention and strife.

And, O Sonne of God, which art the Lord of al the flock, worke thou effectuellie by thy preachers, speake thou within vs to our harts the blessed wil of thine eternal Father, and confirme thy doctrine in our minds by thine holie Spirit.

Grant that we may truelie know, and discern the same from the howling of wolues, and from the enchanted songs of seducing hirelings; and grant that we may know thee keuen as thou knowest thine heauenlie Father, and to walke religiouslie, and righteouslie in thy sight, shewing our selues to be of that holie see de which praiseth thy Name for euermore.

1 Ioh. 10, 12.

1 Ioh. 17, 25

Come

Come holie Spirit, open mine hart and eares that I may conceaue the profite of thy wholesome doctrine, and the sweete comfort reuealed in thine holie word, by the preaching of the Gospel.

O Lorde, I acknowledge with teares my sluggishnes, & carelesnes in seeking thy truth, and bewaile the wretched coldnes, and hardnes of mine hart, beseeching thee to endue me with an vnfained longing, and an ardent desire of holie Sermons.

Grant that in this life I may worship the feete of the preachers of peace, and reuerence the true dispensors of thy mysteries, thy faithful ministers with double honor; <sup>1. Tim. 5, 17</sup> and none otherwise to obeie their godlie sermons, than I would if a voice should sounde from the heauens.

Let me not for the blemishes and imperfections of some particular men, vnreuerentlie conceaue of thine whole ministerie.

Worke also within me, that, despi- <sup>m Luke. 10,</sup> sing thy word <sup>m deliuered vnto vs, I</sup> verse. 16. neuer seeke after strange reuelati- <sup>1. Thes. 4, 8.</sup>



ons, or violent rauishings both be-  
sides, and contrarie to thy worde,  
but, bearing alwaies in minde the  
order which thou hast appointed,  
may constantlie embrace thy word  
manifested in the Church.

Finallie impart such grace vpon  
vs, that we may imitate, and folowe  
the good workes of holie men, ca-  
sting of the old man by putting on  
the new which is created after God  
in righteousness, and true holines,  
Amen.

*A praier for a Prince,  
or Magistrate.*



Blessed art thou, Lord  
God of Sabbaoth. For  
to thee appertaineth  
al magnificence, and  
power, and glorie; to  
thee belongeth al honor, and aucto-  
ritie.

For whatsoeuer is either in the  
heauens aboue, or in the earth be-  
neath it is thine. Thine, O Lord, is  
the kingdome; thou art aboue al  
Princes & Kings. Riches are thine,  
glorie is thine, and thou art Lorde  
ouer

*Elizabeth  
is my name*

oueraile. In thee remaineth virtue,  
and power, greatnes, and gouerne-  
ment.

O God of my Fathers <sup>a</sup>, & Lord of <sup>a</sup> Wild. 9, 1.  
mercies which hast made al things  
by thy word, and by thy wisdom  
appointed man to rule the crea- 2.  
tures which thou hast made, and to  
gouerne the world with equitie and 3.  
iustice, I praise thee, and extol thy  
glorious Name for appointing me  
thy seruant <sup>b</sup> to rule and gouerne <sup>b</sup> 1. Kin. 3, 7.  
this thy people committed vnto my  
charge.

Now therefore, gracious Lord, fa-  
uorable beholde me, that I may  
treade the path of truth, righteouf-  
nes, and synceritie of hart in thy  
sight.

Let me not abuse mine auctoritie  
<sup>c</sup> but gouerne with lenitie & gen- <sup>c</sup> Ester. 13, 2  
tlenes the people vnder me, that li-  
uing a godlie and honest life man-  
kind may enioy their desired peace.

Giue therefore vnto thy seruant  
an hart desirous of instructions, that  
I may iudge the people, & descerne  
betweene good and euil <sup>d</sup>, and, nei- <sup>d</sup> 1. Kin. 3, 9.  
ther declining to the right hand or  
to the left, stoutlie, and valiantlie

maintaine the cause of the righteous.

Grant me counsel, and assistance to doe such things as are grateful vnto thee, good for thy Church, and profitable for my people, and Commonweale.

<sup>e</sup> Wisd. 9, 4. Give me thy wisdom <sup>e</sup>, and re-  
<sup>2</sup> Chr. 1, 10.iect me not from thy children. For  
<sup>f</sup> Wisd. 9, 5. f I thy seruant, and sonne of thine  
<sup>Psal.</sup> 116, 16. handmaide, am a fraile man, of a  
 short time, and full weake in the vn-  
 derstanding of iudgement, and the  
 lawes.

<sup>g</sup> Wis. 9, 7. Thou hast chosen me <sup>g</sup> a gover-  
<sup>1</sup> Chr. 28, 5. nor of thy people, and a iudge of  
<sup>2</sup> Chr. 1, 9. thy sonnes, and daughters: sende  
<sup>h</sup> Wis. 9, 10. me therefore wisdom <sup>h</sup> from thy  
 sacred heauens, and from the seate  
 of thy magnificence, that it may be  
 with me, and labor with me, where-  
 by I may perceiue what is accepta-  
 ble in thine eyes, and learne that I  
 haue no power of my selfe, but from  
<sup>i</sup> Rom. 13, 1. thee <sup>i</sup>, which art almightie, & raig-  
<sup>Wisd.</sup> 6, 3. nest ouer the kingdomes of men, gi-  
<sup>k</sup> Dan. 4, 17. uing them at thy pleasure <sup>k</sup>.

Grant that I neuer conceaue  
<sup>l</sup> Sir. 10, 15. I prouddie of my selfe, but may re-  
 ceiue in patience the discipline of  
 thy



thy Lawe.

Make mee wise and circumspect, that I neither offer iniurie to anie man, neither suffer anie to be iniured; that so equitie may be maintained, and iustice among men preserved.

Let me at no time vnder the shewe, and color of equitie vphold, or countenance a wicked cause: neither yet without sufficient examination and trial of both parties, giue sentence against anie.

Allowe me such counselors, gouernors, and ouerseers as are of courage<sup>m</sup>, fearing God, dealing vp<sup>m</sup> Exod. 18, rightlie, hating couetousnes, that by verse, 21. them the burden, charge, and care which I sustaine, may be somewhat lightened.

Endue both me, and them with thine holie Spirit, that with earnest studie, and watchful minds we may discerne betwene matters<sup>n</sup>, that no<sup>n</sup> Deu. 1, 13. man through our negligence haue the ouerthrow in a righteous cause, but that sentence be rightlie pronounced betwene a man, and his<sup>o</sup> Deut. 1, 17. brother, and a stranger without re- Leuit. 19, 15. spect of anie person<sup>o</sup> in iudgement, Prou. 24, 23. Iames. 2, 9.

Let vs heare aswel the litle as the great, and feare no man. Because the iudgement is thine, which standest in the companie of iudges, and among the Gods p thou plaieest the iudge. For the iudgement is not of man q but of the Lord: and, whatsoeuer we shal iudge it wil come vpon vs.

Wherefore, let thy feare be with vs r that we may doe al things with care and circumspection, that we proue not children s in vnderstanding, neither giue our selues to dronkenness and bellicheere, t but to eate our meate in due season and that for strength, not for drunkenness.

For thou wilt make earnest, and diligent enquirie of al our workes u, and search al our cogitations: because we are thy seruants, and deputies to gouerne; men of a very short life; and he which is to daie a King x to morow may be dead. For we be al mortal y, and subiect to one, and the same corruption.

Besides, an horrible iudgement is nigh for such as walke not after the wil of thee z, our God. For he that is most

*for a Prince, &c.*

309

most low, shal finde mercie, but the  
mightie shal be mightilie tormen-  
ted. For thou, which art the Lord  
ouer al,regardest not the person of  
anie<sup>a</sup>, neither doest thou feare the  
greatnes of the mightie. Because  
aswel the great as the smal are the  
workmanship of thine handes; thy  
care is equal ouer al; and giuest to  
godlie Princes eternal happines,  
which art the Iudge both of the  
quicke and dead, liuing and raig-  
ning with thy Sonne in the vnitie  
of the Spirit, a God for euermore,  
Amen.

Wisd. 6, 7.

<sup>a</sup>Deu. 10, 17

<sup>2</sup>Chr. 19, 7.

Acts. 10, 34.

Rom. 2, 11.

Galat. 2, 6.

1. Pet. 1, 17.

### *A praier of Subiects*

*for their Prince.*



Almightie God, King  
of Kings, and Lord of  
Lords, in thine hande  
is al power both in  
heauen and earth<sup>a</sup>,  
thou confirmest kingdomes, and  
againē doest alter them according  
to thine heauenlie pleasure, &c.

<sup>a</sup>Sira. 10, 4.

1. 18. 19. 25.

*This praier you shal finde*

*afore, pag. 7.*

p. 6.

A



# A praier for a married man.



**O** GOD almightie, author, and institutor of matrimonie, which in the copling together of male and female dost offer vnto vs a consideration of the sacred, and great mysterie of the marriage of our Lord and Sauior Christ, with his spouse the Church, and with al expresse the most burning affection of thy sonne towards his beloued Spouse.

<sup>a</sup> Eph. 5, 23.  
<sup>1</sup> Cor. 11, 3.

For he offered himselfe vpon the altar of the crosse <sup>b</sup> to sanctifie, and cleanse hir by the washing of water  
<sup>26</sup> through the word, and to make hir glorious for himselfe, without spot,  
<sup>27</sup> or wrinkle, or any such thing.

For euen as the husband by an inseparable bande of good wil is bound to the wife, so that both prosperitie and aduersitie is common to them both: so is Christ copled to his Church through suffering vpon his owne flesh the punishmet which was due vnto hir, and by making vs  
 with

with him felowe heires of eternal  
ioie, by couering our offences.

So that now there is no condem-  
nation to them which are in Christ  
Iesu <sup>c</sup> which walke not after the <sup>c</sup> Rom 8, 1.  
flesh, but after the Spirit. Whereby  
we gather that man should loue his  
wife <sup>d</sup> euen as his owne bodie. For <sup>d</sup> Eph. 5, 28.  
no man euer yet hated his owne  
flesh howsoeuer crooked, old, weak,  
leane, or deformed it be: but so  
much the more carefullie doth hide  
& couer those faults by how much  
they appeere the more deformed.  
Yea he doth nourish, and cherish  
that weake part, euen as Christ  
doth loue his Church though foule,  
and deformed with sinne, which ca-  
steth not hir of, though she seeme il  
fauored, but healeth hir griefes, dis-  
sembleth much, forgiueth, and wy-  
peth awaie hir offences. 29.

I beseech thee, O Father, which  
art neither made nor begotten,  
marrie mee <sup>e</sup> for euer vnto thy <sup>e</sup> Hos. 2, 19.  
Sonne; marrie me vnto him in righ-  
teousnes, & iudgement, in godlines,  
and mercie; marrie me vnto him in  
faith, that I may trucke knowe thee  
my Lorde and God, which wilt not  
the

<sup>f</sup> Eze. 33, 11. the death of a sinner <sup>f</sup>, but rather that he repent and liue.

O thou onlie begotten Sonne of God, ioine me I beseech thee vnto thy bodie, that ingrafted in thee, I may drawe from thee the iuice of life, and of heauenlie wisdom.

Defende mee, and thine whole Church against the rage of Satan, the world, and the flesh.

Loue, cherish, and comfort such as are ingrafted to thy flesh. Purge and wash me fro my sinnes, filthines, and spots through thy great mercie and merits.

<sup>g</sup> Eze. 36, 25. Deck me with thy gifts & goodnes. Wash me with water <sup>g</sup>, & purge me with thy blood. Anoint me <sup>h</sup> Psal. 45, 8. with thine oile of gladnes <sup>h</sup> put vpon me thy roabes of righteousness, and couer me with thy glorious purple; adorne me with the pretious stones of virtue, and place vpon mine head glorie and honor, that al mine ornament may be inward, and that I may please thee through hoping in thy mercie. For thou art mine husbanc which louest me; my God whom I worship; and the head wherevnto I am subiect.

Giue



Giue me grace that I neuer delight in mine owne fairenes, and so plaie the harlot i, following mine old louers, which promise me bread and water, wol, flaxe, oile, & drinke.

<sup>1</sup> Hosc. 2, 5.

O God the holie Ghost, which maintainest the loue of married folkes within our brests, I humblie beseech thee, inflame the heate of chaste affection betweene al married folkes.

Giue me wisdom discretelie to dwel with my wife <sup>k</sup>, considering al waies that naturallie she is weake: and for that cause I must beare with much foolishnes, and swalowe vp manie sorrowes when I shal perceiue the weaknes of hir affections.

<sup>k</sup> 1. Pet. 3, 7.

And forasmuch as I am the head of my wife <sup>l</sup>, giue mee grace with iudgement godlie both to instruct hir, and to bring vp my familie in the knowledge and feare of thy Name.

<sup>l</sup> Eph. 5, 23.

1. Cor. 11, 3.

Let me neither ouer nicelie bring them vp, nor to roughlie entreate them, but gently vse them, that they may both continue in thy feare, and yeeld me due obedience, but especiallie liue godlie in thine cies.

Blesse

Blesse thou my wife that she may  
proue a sweet companion vnto me,  
louing mee vnfainedlie from the  
hart without dissimulation; so that  
<sup>m</sup> Prou. 31, I may safelie trust in hir <sup>m</sup>, and she  
vers. 11, &c. may render vnto mee good for  
good, not euil for good.

O God, which art a chaste minde,  
make me with a chaste bodie and  
pure affectiō to serue thee in chaste  
matrimonie, and neuer with a wic-  
ked eie to beholde the wife of ano-  
<sup>u</sup> Mat. 5, 28. ther man to lust after hir <sup>n</sup> neither  
<sup>o</sup> Sirach. 23, yet to forsake my proper bed <sup>o</sup> with  
vers. 16, &c. the losse of my soule.

Drive awaie Satan the mortal  
enimie to this thine ordinance, that  
he sowe not contentions, & braules  
betweene vs.

Cut of al occasions of debate,  
and sinister suspicions, that so in a  
true conioining together of minds  
we may in this world liue virtuous-  
lie, and hereafter in the worlde to  
come raigne eternallie according  
to thy worde, Amen.

*Reade the praier for wedded folkes  
afore, pag. 108.*

*A praier for children.*

Eternal, and euerli-  
uing God, Father of  
our Lord Iesu Christ,  
maker of heauen and  
earth, which hast in-  
ioined vnto vs children that with  
due obedience we honor our pa-  
rents <sup>a</sup>: which thing not onelie true  
religion doth exact, but also natural  
reason doth binde vs vnto.

<sup>a</sup>Exo.20,12  
Deut.5, 16.  
Matth.15,4.

Besides, thou art maruelouslie  
delighted with such obedience of  
children towarde their parents for  
thy Sonnes sake our Lorde.

And that the more willinglie we  
may obeie them, thou hast made a  
singular promise of long life <sup>b</sup> vnto  
vs.

<sup>b</sup> Ephes. 6;  
verse. 1, &c.  
Sirach.3, 7.

And as the obedience of children  
which they owe, and shewe to their  
parents is exceedinglie grateful in  
thy sight: so contrariwise obstinacie  
and disobedience is most vsauerie,  
and displeaseth thee. The which  
may be gathered by the horrible-  
nes of punishment <sup>c</sup> which thou de-  
nouncest against stubborne, and  
disobe-

<sup>c</sup> Deut. 21,  
vers.18, &c.



disobedient children.

I beseech thee therefore most  
<sup>d</sup> Mar. 3, 17. humbly euen for thy Sonnes sake,  
<sup>Luke. 3, 22.</sup> in whom onely thou delightest <sup>d</sup>,  
 lighten the eyes of mine vnderstan-  
 ding, that aboue al I may truely  
 and syncerely acknowledge thee  
<sup>e</sup> Eph. 3, 14. my principal Father <sup>e</sup>, of whom al  
<sup>15.</sup> the familie both in heauen, and  
 earth is named; and, in true inuo-  
 cation, and thankesgiuing, obeie;  
 and, in true holines, and righteous-  
 nes serue thee my God, and hea-  
 uenly Father, from whom I drew  
<sup>f</sup> AQ. 17, 25. vital breath <sup>f</sup>, my soule, and bodie,  
 with al the faculties, and powers  
 that I haue.

For which cause I am bound ra-  
<sup>g</sup> AQ. 5, 29. ther to obeie thee my maker <sup>g</sup> than  
 men; and to be occupied in those  
 things which belong to thee my Fa-  
<sup>b</sup> Luk. 2, 49. ther which art in heauen <sup>b</sup>, and  
 cheerefullie to go about that which  
 thou hast enioined me.

Secondly giue me grace to ho-  
 nor mine earthly parents in deede,  
<sup>i</sup> Sirac. 3, 9. and word <sup>i</sup>, in al patience, and ne-  
 uer to be a cause of their sorow, and  
 grieve of minde.

And when their vnderstanding  
 shal

*for children.*

3 T 3

shal faile through age <sup>k</sup>, be it far  
fro me that I doe either disdain or  
deride them, albeit I am beautified  
with neuer so excellent gifts of na-  
ture, but make me to beare with the  
weaknes of their age, as I am bound  
both by thy word and in conscience  
to doe, so shal I be blessed. For <sup>l</sup> he  
which honoreth his parents shal  
haue ioie of his owne children, and  
when he maketh his praier he shal  
be heard.

<sup>k</sup> Sirac 3, 14.

15.

16.

<sup>l</sup> Sirac. 3, 6.

O Lord, forgiue thou my sinnes  
whereby I haue offended my louing  
parents.

O remember not the sinnes of  
my youth <sup>m</sup>, nor my rebellions: but  
according to thy mercie remember  
thou me, euen for thy goodnes sake,  
O Lord.

<sup>m</sup> Psal. 25, 6.

Let the example of thy Sonne  
my Sauior Christ, which in his  
childhoode was obedient vnto his  
parents <sup>n</sup>, be depainted, and fixed  
alwaies in my minde, the better to  
obeie them which begat, and haue  
brought me vp, and to relieue them  
being weake either through age or  
sicknes.

<sup>n</sup> Luk. 2, 51.

For he which forsaketh his father  
o shal

o Sira. 3, 17.

o shal come to shame: and he that  
angreth his mother is cursed of  
God.

Likewise let it please thee to giue  
me a willing hart to obeie my tea-  
chers, and betters, and to omit no  
part of dutie, and reuerence which I  
owe: so that I may alwaies declare  
my selfe to be a decliner from  
euil, and a doer of good, a seeker  
of peace, and a follower of the  
same.

p Psa. 34, 14

O Christ Iesu, which hast giuen  
to weake yeeres the benefit of doc-  
ilitie, giue likewise to the towardnes  
of my nature the aide of thy grace,  
that I may learne good nurture, and  
liberal artes seruing to the aduance-  
ment of thy glory, wherby the more  
easilie I may attaine to the know-  
ledge of thee, whom to know is per-  
fect happines, and felicitie.

q Iohn. 17, 3.

For thou art the fountaine from  
whence al wisdom & vnderstan-  
ding proceedeth, without whom  
al our studies lacke good successe.  
Wherefore at thy hands doe I beg  
wisdom, which giuest liberallie  
without reproching any man.

r Sirach. 1, 1.  
Prouer. 2, 6.

s Iames. 1, 5.

Lighten thou mine vnderstan-  
ding



ding with thy grace, that, hauing learned the liberal artes, and the tongues, I may applie them to those endes wherevnto they serue, that, according to thy sacred infancie, I may profite as in yeeres, so in wisdom and virtue both afore thee, and man t.

† Luk. 2, 52.

O God the holie Ghost, purifie mine hart by a liuelic faith, that I spend not my time in vaine pleasure cockering mine affections.

Extinguish in me the flames of doring, and filthie loue, and let me neuer serue the lust of the flesh like horse and mule u which haue none vnderstanding.

u Psa. 32, 9.

Thine hands, O Lord, haue made, and fashioned me x: O giue me vnderstanding, that I may learne thy Lawe.

x Ps. 119, 73

I am smal, and of no reputation, yet wil I neuer forget thy righteoulnes. For thy righteousnes is a perfect righteousnes, and thy Lawe is truth, Amen.

141.

142.

*Use the praier for yong folks, which you shal finde afore,*

pag. 114.

A

*A praier against the  
Turke, or anie other  
foraine Tyrans.*



Omnipotent, & eternal God, Father of our Lord Iesu Christ, maker, and preseruer both of heauen and earth, together with thy coeternal Sonne, and the holie Ghost:

<sup>a</sup>Psa. 106, 6. We haue sinned a, O Lord, with our fathers, we haue committed iniquitie, and done wickedlie.

Therefore we openlie confesse that by thy righteous iudgement we are iustlie punished; and rightlie deserue that barbarous, and vngodlie nations, shoulde spoile vs of our goods, ouerthrowe our schooles, Churches, and Commonweales; make vnmerciful hauocke of the promiscuous multitude, and carie miserable men from the sweete bowes of thy deere friendes into a flauerie more greeuous than death.

O God, it is thou which repellst vs, yea thou dost confounde vs before the nations for our sinnes <sup>b</sup>,  
and

*against Turks, and foraine Tyrans.*

317

and goest not forth with our armies  
to the battel.

Thou makest vs to turne our backs vpo our enemies, so that they  
which hate vs spoile our goods. Psal 44, 10.

Thou sufferest vs to be eaten vp  
like sheepe, and hast scattered vs  
among the Heathen. 11.

Thou sellest thy people for  
naught, and takest no monie for  
them. 12.

Therefore be the Heathen come  
into thine inheritance, thy holie  
Temple haue they defiled; they  
haue destroyed our townes, and  
houses, and brought them into an  
heape of stones. c Psal. 79, 1.

The dead bodies of thy seruants  
haue they giuen to be meate for  
foules of the aire, and the flesh of  
thy Saints vnto the beastes of the  
lande. 2.

Their blood haue they shed like  
waters on euerie side, and there was  
no man to burie them. 3.

We are become an open shame  
to our enemies: a verie scorne and  
byword vnto them that are round  
about vs. 4.

Wherefore in these mischicuous  
wars,



<sup>d</sup>Psal. 79, 9. wars, and in the middes of our fatal punishments, we flie vnto thee, saying d, Helpe vs, O God of our saluation, for the glorie of thy Name; O deliuer vs, and be merciful vnto our sinnes for thy Name sake.

<sup>e</sup>Ps. 103, 10. O deale not with vs after our sinnes e, neither reward vs after our iniquities.

<sup>f</sup>Psal. 79, 8. Remember not our former sins f, but let thy tender mercie preuent vs. For we are in great miserie.

<sup>g</sup>Psal. 25, 18. Looke vpon our affliction and trouble g, and forgiue al our sinnes.

19. Behold our enimies for they are manie, and they hate vs with cruel hatred.

<sup>h</sup>Psal. 85, 2. Thou which hast forgiuen the iniquitie of thy people h, and couered al their sinnes; and hast withdrawn al thine anger, and turned back from the fiercenes of thy wrath:  
3. turne vs, we humbly beseech thee,  
4. O God our Sauior, & remoue awaie thy displeasure, that in true repentance we may please thee for thy  
5. Sonnes sake. Wilt thou be displeased with vs for euer? or wilt thou prolong thy wrath from one generation to another?

against Turks, and foraine Tyrans.

319

O let the sorowful sighing i of thy  
prisoners come before thee: according to the greatnes of thy power  
preserue those which are appointed  
to die.

<sup>i</sup>Psal. 79, 11.

Poure out thine indignation vpon  
the heathen <sup>k</sup> that knowe thee  
not, and vpon the kingdomes which  
call not vpon thy Name: that al na-  
tions may knowe the vengeance of  
the blood of thy seruantes that is  
shed.

<sup>k</sup>Ier 10, 25.

<sup>i</sup>Psal. 79, 6.

10.

Consider the mortal threatnings  
of our enimies, that they may be  
hindered from exercising their ty-  
rannie vpon vs, saieng triumphing-  
lic, Where is now their God?

10.

Keepe from our necks the gree-  
uous yoke of Antechristian bon-  
dage, and repress the furiousnes of  
al Tyrans, which labor to spoile and  
make hauock of thy Church; to a-  
bolish true doctrine, praiers, & pure  
religion; and to bring in idolatrie,  
errors, & blasphemous ceremonies.

Defende our Churches, Politics,  
and dwelling places.

Suffer not our townes to be redu-  
ced into dennes for Tyrans, and  
other bloodie nations, which hate

Q. I.

both

both thee, and vs extreemelic.

Arme the right arme of our Gracious Queene, and hir Nobles, that they may fight for our Lawes, liues, and libertie.

1 Psa. 144, 1.

Teach their hands to fight<sup>1</sup> and their fingers to battel; encrease in the an inuincible courage of minde, that enflamed through the zeale of thy religion, they may valiantlie withstande their, euen thine, enemies.

Guide thou the hands of such as fight in the cause of religion, and grant them happie successe ouer al their enemies. For a King is not sa-

2 Psa. 33, 17

ued by the multitude of an host<sup>m</sup>, neither is the mightie man deliuered by great strength, but the victorie commeth from heauen.

1 Mach. 3, verse. 19.

At thy rebuke, O Lord, both the charret, and horse fal downe.

3 Psa. 76, 6.

12. Thou wilt take awaie the courage of Princes, and art terrible to the Kings of the earth.

O be thou our helpe in trouble<sup>p</sup>, for vaine is the helpe of man.

4 Psa. 60, 11.

12. Through thee we shal do valiantlie; for thou wilt tread our enemies vnder our feete, and make them come



*in the time of the plague, &c.*

321

to naught, through our Lord Iesus  
Christ, Amen.

*A praier to be saide in the  
time of the plague, sicknes,  
and mortallitie.*



Lorde our God, great  
& feareful art thou a,  
keeping couenant &  
mercie with the that  
loue thee, and keepe  
thy commandements:

<sup>a</sup> Dan. 9, 4.  
Nehem. 1, 5.  
Deut. 5, 10.

<sup>b</sup> We haue sinned, O Lord, <sup>b</sup> and  
haue committed iniquitie, we haue  
done wickedlie, yea we haue rebel-  
led, and haue departed from thy  
precepts, and from thy iudgements;  
we haue not obeied thy seruants <sup>c</sup>  
the Prophets which spake in thy  
Name to our Kings and Princes; to  
our forefathers, and to al the peo-  
ple of the lande.

<sup>b</sup> Dan. 9, 5.  
Baruc. 1, 17.

<sup>c</sup> Dan. 9, 6.

O Lord righteousness belongeth  
vnto thee, but vnto vs open shame  
and confusion, as it is come to passe  
this daie by the plague and sicknes  
raigning among vs, and among al  
the dwellers of this lande, because  
of the sinnes which we haue done

8.

q. 2.

against

against thee.

Daniel. 9, 9.

Vnto thee our Lord and God pertaineth compassion and forgiveness, though we haue rebelled against thee.

10.

We haue not obeyed thy voice to walke in the lawes which thou hast laide before vs.

<sup>d</sup>Leu. 26, 15

Baruc 2, 10.

We haue hitherto despised thy diuine worde <sup>d</sup>, yea, we haue loathed preaching, and haue loosed the bridle to al beastlines of desires.

<sup>e</sup>Dan. 9, 11.

Leuitic. 26,

vers. 16, &c.

Deu. 28, 21.

Exodus. 9,

verse. 9, &c.

Therefore <sup>e</sup> the curse and oth which is written in the lawe of Moses thy seruant, is poured vpon vs, and we, through the plague, and corrupt aiers, with burning feauers, and grievous sicknes are lamentable consumed euerie daie.

<sup>f</sup>Deu. 28, 35

Yea in our knees <sup>f</sup> and legs are we smitten with most lothsome botches, & those incurable, frō the sole of the foote vnto the top of the hed.

38.

Because we repent not, neither obserue al the words written in thy lawe, nor feare thy glorious and dreadful name, thou dost, according

39.

to thy threatnings aforetolde, encrease our plagues, and the plagues

of

of our seede; thou sendest great  
plagues and of long continuance,  
suil sicknes and of long durance,  
thou bringest vpon vs vncureable  
diseases, al maner of sicknes, and al  
kinds of plagues, besides those writ-  
ten in the booke of the lawe.

Al these plagues, according to  
thy worde <sup>8</sup> Baruc. 2, 7. are come vpon vs, yet  
haue we not praied vnto thee our  
Lorde, that we might euerie man  
turne from his vngodlie waies. 8.

Therefore hast thou bin watch- 9.  
ful in punishing vs, and in bringing  
these euils vpon vs. Thou art righte- 10.  
ous, O Lord <sup>h</sup>, and true is thy iudg-  
ment. <sup>h</sup> Psal. 119,  
verse. 137.

O God, Father of our Lord Iesu  
Christ, thou hast got thee a glorious  
Name as may appeere this daie.

O Lord our God, we haue sinned <sup>i</sup>, <sup>1</sup> Baruc. 2, 13.  
we haue done wickedlie, we haue  
behaued our selues vngodlie, in al  
thine ordinances. Turne thy wrath 13.  
from vs, we beseech thee, for we are  
but a fewe left in this place.

O Lord God which hast promi- <sup>k</sup> 1. Kings 8,  
sed, that, when either pestilence is  
among vs <sup>k</sup>, or the aire infected, or  
any other plague or sicknes is hot, <sup>2</sup> Chron. 6,  
2. Chron. 6, verse. 28, &c.  
2. Chr. 20, 9.

q. 3. thou



thou wilt heare the prayers, and grant the requests of any man among the people, praieng from the bottom of his hart, acknowledging his sinnes vnfainedlie, and lifting vp his hands vnto thee through Iesus Christ before the throne of grace;

1 Heb. 4, 16.

1. King. 8, verse. 39.

Be thou merciful m, giue vnto euerie man according to al his petitions. For thou alone knowest the harts of al the children of men. Hear thou our prayers and petitions, and deliuer vs from this contagious, and deadlie pestilence.

2. Sam. 24, verse. 16.

1. Chr. 21, 15

Commande thine Angel which striketh vs, to put vp his sworde into the sheath, that he strike vs not to our final and vtter destruction; proceede not in thy wrath, spare vs fro death, and bring not our ende by the plague.

0 Psa. 78, 50

Let the heavens be milde, & our dwelling places healthful, least the aire being infected, poure downe the contagion thereof vpon vs to our destruction.

P 2. Sam. 24, verse. 16.

1. Chr. 21, 15

O Lord, turne awaie thine hand, it is sufficient, let now thine hand cease, that al the earth may know

q how

*in the time of the plague, &c.*

323

¶ how that thou Lord art our God;  
and that we doe cal vpon thy name;

¶ Baru. 2, 15.

¶ O Lord looke downe from thine  
holic house vpon vs, encline thine  
care, and heare vs.

16.

¶ Open thine eies and beholde the  
affliction and mortalitie of thy peo-  
ple. For the dead, whose spirits are  
taken awaie, giue vnto thee neither  
praise, nor righteousnes, but the  
soule that is vexed for the multi-  
tude of hir sinnes, which goeth on  
heauilie and weakelie, whose eies  
begin to faile; yea the hungrie soule  
is it that ascribeth due praise and  
righteousnes vnto thee, O Lord.

17.

16.

17.

18.

¶ For we poure out our praiers be-  
fore thee, and require mercie in thy  
sight, O Lord our God; not for anie  
worthines either of our owne, or of  
our fathers: but in the name of thy  
sonne Iesus Christ, in whom thou  
art wel pleased, we beseech thee,  
be merciful vnto vs, and helpe vs in  
necessitie.

19.

¶ Matth. 3, 9.

¶ Mat. 3, 17.

¶ Matth. 17, 5.

¶ Turne thee againe, O Lord, at  
the last, and be merciful vnto thy  
seruants; that this poisoned infecti-  
on may be taken from vs.

¶ Psa. 90, 13.

¶ Notwithstanding if it be thy plea-

q. 5. sure

sure to visite our offences with the  
<sup>u</sup> Ps. 89, 33. rod <sup>u</sup>, thy blessed wil be done <sup>x</sup>, and  
<sup>x</sup> Mat. 6, 10. giue vs grace to beare thy fatherlie  
 Luke. 11, 2. correction laide vpon vs patient-  
 y Prou. 3, 11. lie y, remembring alwaies that we  
 Hebr. 12, 6. are chastened of thee our Lorde in  
 this world, that we be not condem-  
<sup>z</sup> 1. Cor. 11, ned with the reprobate <sup>z</sup> in the  
 verse. 32. world to come, Amen.

*A praier for the sicke you shal  
 find afore, pag. 153.*

*A praier to auoide both  
 raging tempests, and vn-  
 seasonable weather.*



Most wise and migh-  
 tie God, thou art a  
 glorious King in al  
 the world, thy woon-  
 derful maiestie doth  
 shine and is known also by raine,  
 thundering, lightening, and other  
 meteors ingendered in the aire: thy  
 throne is among the cloudes, thou  
 hast made darckenes thy secrete  
<sup>a</sup> Psal. 18, 11. place <sup>a</sup>, and thy pauilion about thee  
 euen darknes of water, and cloudes  
 of the aire.

12. At the brightnes of thy presence  
 the



*to auoide raging tempests, &c.*

327

the cloudes doe passe awaie, so doe  
the hailestones, and fierie coles.

Thou dost thunder from the hea- Psal. 18, 13.  
uens, and giuest thy voice, haile-  
stones, and coales of fire.

Thou sendest thy arrowes, and 14.  
scatterest them; thou encreasest  
lightnings and destroiest them.

Who is so great a God <sup>b</sup>as thou, <sup>b</sup>Psal. 77, 13  
our God? Thou art the God which 14.  
dost woonders, and declarest thy  
power among the nations.

Thou redeemest thy people with 15.  
thine arme.

The waters sawe thee, and were 16.  
afraide; the depthes trembled.

The cloudes poured out water, 17.  
the aire thundred, & thine arrowes  
went abroad.

The voice of thy thunder was 18.  
heard round about; the lightnings  
lightened the worlde, the earth  
trembled, and shooke.

The foundations of the earth were  
discouered at thy rebuking <sup>c</sup>, O <sup>c</sup> Psal. 18, 15.  
Lord, at the blasting of the breath  
of thy nostrils.

Therefore shal the verie heauens  
extol thy wonderous workes <sup>d</sup>, and <sup>d</sup> Psal. 89, 5.  
the Saints set forth thy truth in the

q. 5. Congre-

## Congregation.

Psalm. 89, 6.

For who is equal to thee in heauen? and who like thee among the sonnes of the Gods?

7. Thou art verie terrible in the assemblie of the saints, and to be reuerenced aboue al that are about thee.

8. O Lord, God of hosts, who is like vnto thee? which art a mighty Lord, and thy truth is about thee.

9. Thou rulest the raging of the sea; thou stillest the waues therof when they doe arise.

Thou onelie art of power to resolve into vapors the drops of the sea by the heate of the sunne; thou takest the same vp being turned into airie substance, and againe turnest it into meere water, and makest it to come pouring downe vpon the face of the earth.

Psa. 135, 6.

Whatsoeuer thou wilt thou dost in heauen and in earth, and in the sea, and in al deepe places.

Ier. 51, 15.

With thy power thou madest the earth; with thy wisdom thou hast established the world, and with thy discretion stretched out the heauens.

16.

Assoon as thou lettest thy voice be  
be

to auoide raging tempests, &c.

329

be heard the waters in the aire  
waxe fierce; thou drawest vp the  
cloudes from the ends of the earth;  
thou turnest the lightening into  
raine, and bringest forth the winde  
out of thy treasures: thou couerest  
the heauens with clouds g, and pre-  
parest raine for the earth; thou ma-  
kest the grasse to growe vpon the  
mountaines, and prouidest herbes  
for the vse of man; thou giuest to  
beasts their foode, and to the yong  
rauens that crie. Behold, so great  
art thou h, that thou passest our  
knowledge, neither can the number  
of thy yerres be searched out. When  
thou restrainest the drops of water,  
the raine poureth downe by the va-  
pors thereof, and falleth abundan-  
tie vpon man.

g Psal. 147, 8.

9.

h Iob. 36, 26.

27.

Thou bringest forth the windes  
out of thy treasures i, that is from  
the secret places where thou didst  
hide them in great abundance, that  
they might be readie at thy com-  
mandement, and come forth when  
thou thinkest good.

i Psal. 135, 7.  
Iere. 51, 16.

Thou makest the cloudes to la-  
bor to giue water to the earth k, and  
scatterest the cloude of thy light.

k Iob. 37, 11.

q. 6.

Thou



Iob. 37, 12.

Thou turnest it about by thy gouernment, that they may doe whatsoever thou commandest them vpon the whole world.

O God, mine hart is troubled very sore when I beholde the immoderate showers, and heare the terrible thunder, yea it forsaketh his place, when I heare the noise of thy voice, and the speech proceeding from thy mouth.

O God, which rulest heauen and earth, I most humble beseech thee, mercifullie to driue awaie, or at least to mittigate these mightie streames, and most raging tempests.

Restraine the thunderbolts, and thy fierie darts that they hurt vs not. Keepe vs, and our nestes that we perish not through lightnings, nor be destroyed by thy thunderclaps. Protect our houses & vs that we be neither consumed by thy fierie meteor, nor be drowned by any suddaine flood.

O merciful God, raine not, I beseech thee, hailestones vpon the face of the earth, neither strike such as are in the fieldes be they man or beast!

*to auoide raging tempests, &c.*  
beast!

331  
Exo. 9, 22.

Strike not thou therewithal the  
herbes of the fælde, neither breake  
thou, gracious Lord, the trees of our  
lande.

25.

Destroie not our corne with haile-  
stones: nor with hailestones smite  
thou our cattel m, and deliuer our  
flocks from the thunderbolt.

Ps. 78, 48

Cast not the fiercenes of thy  
wrath, anger, and displeasure, vp-  
on vs.

49.

Giue vs not hailestones for  
raine n neither flames of fire in  
our lande: but of thy mercie con-  
uert the thunder into gentle raine,  
whereby it may bring out fruite a-  
bundantlie o.

Ps. 105, 32  
Iere. 51, 16.

Ps. 145, 16

Sende not among vs either vn-  
timelie, or vntemperate showers  
which be either noisome to the  
fruite, and bring the mildewe p, or  
destroie the corne.

P r. King. 8,  
verse. 37.

Restraine in like sort the windes  
and violent tempestes, that they  
bring none hurt neither to vs, or  
our goods, euen for Christes  
sake our Lorde, and  
Sauior, A-  
men.

A

*A praier for waiefaring  
men, and Trauelers.*



Almightie, eternal,  
and liuing God, Fa-  
ther of our Lord Iesu  
Christ, I thanke thee  
with mine whole hart  
for sending of thine infinite and vn-  
speakeable goodnes to manwarde,  
thine onelie Sonne into this worlde  
to suffer on our behalfe al the mi-  
series of this life; which in the state  
of extreeme balenes traueling from  
one region to another, to preach the  
Gospel of thy kingdome, suffered no  
doubt the sondrie infirmities of our  
mortal bodie.

For passing through Samaria he  
was wearie by reason of trauel, and  
<sup>a</sup> Iohn. 4, 6. rested himselfe on Iacobs wel.

In al things he was like vnto  
<sup>b</sup> Heb. 2, 17 vs <sup>b</sup>. For we haue not an hie Priest  
<sup>c</sup> Heb. 4, 15. <sup>c</sup> which cannot be touched with the  
feeling of our infirmities, but was  
in al things tempted like as we are,  
and yet without sinne.

In his Name I take my iournie  
whose wil it is that whatsoeuer we  
doe



for waiesfaring men, &c.

333

doe either <sup>d</sup> in worde or decde, we <sup>d</sup> Col. 3, 17.  
shoulde doe it in the Name of our  
Lorde and Sauior Christ, giuing  
thanks vnto thee our God, and Fa-  
ther through him.

For his sake, which went about  
doing good <sup>e</sup>, and healing al that <sup>e</sup> Act. 10, 38.  
were oppressed of Satan, I beseech  
thee, giue thine holie angels charge  
<sup>f</sup> to keepe me in al my waies, and to <sup>f</sup> Psal. 91, 11.  
guide me to and fro in my iournie, <sup>Math. 4, 6.</sup>  
euen as Tobie the yonger was gui-  
ded of the Angel Raphaël <sup>g</sup> vnto <sup>g</sup> Tobit. 5,  
Gabaël habiting in Rages a citie of <sup>verse. 5, &c.</sup>  
the Medes.

Guide me with strength <sup>h</sup> and <sup>h</sup> Ps. 18, 32.  
courage; and direct my steps in the  
course of my iournie, that I wan-  
der not out of the right waie into  
bywaies, neither cast my selfe into  
dangers.

And therefore, holie Father, be  
thou the director of my waies, and  
keepe me out of the clawes of spoi-  
lers.

Saue mee from the deuouring  
iawes of sauage beafts. Compasse  
me about with thine heauenlie pro-  
tection, that I fal not into any euils  
either of soule, or bodye.

Be

Be thou vnto me a faithfull companion as thou wast to Iacob the Patriarch i traueling into Mesopotamia, and descending into Egypt k.

<sup>1</sup>Gen. 28, 15

<sup>1</sup>Gen. 46, 4.

Likewise as thou diddest lead the children of Israëll through the red sea l, and through the vncomfortable wildernes m, going before them by daie in a pillar of a cloude n, and by night in a pillar of fire o to lighten them in the way that they went: vouchsafe to accompanie, gouerne, and direct me in this my iornie.

<sup>1</sup>Exo. 14, 22

<sup>1</sup>Deut. 8, 2.

<sup>1</sup>Exo. 13, 21

<sup>1</sup>Neh. 9, 12.

Shew mee also such fauor, that wheresoeuer I go I may find godlie men, which may entertaine, lodge, and curteouslie entreate me p, least otherwise I fal into perils, and be iniuried of the wicked.

<sup>1</sup>Mat. 25, 35

<sup>1</sup>Esaie. 58, 7.

Be thou with me night and daie, that none hurt light vpon me; protect me both against the iniurie of cold, and the vehemencie of heat q, and from al enemies deliuer me.

<sup>1</sup>Gen. 31, 40

O Lord, giue me bread to eate r, and clothes to put on.

<sup>1</sup>Gen. 28, 20

<sup>1</sup>Match. 2,

verse. 1, &c.

And as the wise men s by the direction of a star in the East came ioiefullie into Iurie, and afterward being admonished in a dreame so

to

to doe, returned into their countrie  
another waie: so my busines being  
wel finished bring me home againe  
in safetic, that I may praise thee my  
God, and Lorde, continuallie in the  
Congregation of thy Saints.

O Lorde heare my praier <sup>t</sup>, and <sup>t</sup>Pla. 39, 13.  
with thine cares consider my com-  
plaint; holde not thy peace at my  
teares. For I am a stranger <sup>u</sup> in this <sup>u</sup>Heb. 11, 13  
worlde, as al my forefathers were.  
Our daies like a shadowe vpon the  
earth <sup>x</sup> doe passe awaie, and conti-  
nue not. <sup>x</sup> 1. Chr. 29,  
verse. 15.  
<sup>Wisdo. 2, 5.</sup>

We are strangers, and wander out  
of our true countrie <sup>y</sup>. For the daies  
of our pilgrimage are but short <sup>z</sup>, <sup>y</sup>Heb. 11, 15  
<sup>1. Pet. 2, 11.</sup>  
yet be they full of miserie & trouble. <sup>z</sup>Gen. 47, 9.

Giue me grace that I set not my  
minde on this worlde, but to lift vp  
mine eies vnto heauen, and desire a  
better <sup>a</sup>, that is, an heauenlie coun-  
trie. <sup>a</sup>Heb. 11, 16

And as long as wee are absent  
from the bodie <sup>b</sup>, let vs be of good <sup>b</sup> 2. Cor. 5,  
courage; suffer vs not through feare <sup>verse. 6, &c.</sup>  
to faint in afflictions, but firmelie to  
trust that shortlie we shal returne  
vnto thine habitation, and there en-  
ioy thy sight in deede, & euerlasting  
life,



life, where thou, with thy Sonne, and  
the holie Spirit, liuest, and raigest  
one eternal God for euer-  
more, Amen.

A Praier before the  
receiuing of the ho-  
lic Communion,



Iesu Christ, holie, and  
eternal God, I misfe-  
rable man, and wret-  
ched sinner acknow-  
ledge & confesse, that

I am not worthie the least of al thy  
mercies <sup>a</sup>, & most vnworthie to re-  
ceiue thee vnder the roose <sup>b</sup> of my  
soule by participating of thy most  
blessed bodie and blood. For horri-  
ble and infinite are the finnes wher-  
with I am defiled.

<sup>a</sup> Gen. 32, 10

<sup>b</sup> Matt. 8, 8.

Luke. 7, 6.

<sup>c</sup> Esaie. 6, 5.

Wo is me, Lord, <sup>c</sup> for I am a man  
of polluted lips, and dwell among  
people that haue vncleane lips. And  
therefore the verie entrales of mine  
hart are troubled, and my bones doe  
shake, because I finde my soule a  
most vnworthie ghest for so hea-  
uenlie a supper.

And

And yet againe mine hart is wonderfullie lightened when I cal into minde that thou, the deere sonne of almightie God, camest not into this worlde to cal the righteous d, but sinners vnto repentance. For<sup>e</sup> they that be whole neede not the Phisit<sup>i</sup>on, but they that are sick.

<sup>d</sup> Luk. 5, 32.

<sup>i</sup> Tim. 1, 15.

<sup>e</sup> Mat. 9, 12.

Besides, I knowe right wel, and constantlie doe beleue, that notwithstanding my filthines, thou canst make me worthy, which alone canst make that cleane, which is conceaued of vncleane seede f, and righteous men of sinners g, when thou forgiuest our sins of thy wonted grace, thine holie Spirit being poured vpon vs.

<sup>f</sup> Iob. 14, 4.

<sup>g</sup> Pla. 51, 7.

Through which thy power and mercie, I beseech thee, grant such grace vnto me a sinner, that I may worthilie h approach to this heauenlie Sacrament, least otherwise by mine vnworthines I be made guiltie of thy bodie and blood, and so instead of life receaue my iudgement and condemnation.

<sup>h</sup> 1. Cor. 11,

verse. 27.

29.

Giue grace therefore, that afore I presume to come vnto the participation thereof, I may examine my selfe i,

i 1. Cor. 11, selfe i, by calling my finnes into  
 verse. 28. minde, searching out my waies k, &  
 2. Cor. 13, 5. by vnfaigned and hartie repentance  
 \* Lamen 3, returning vnto thee my Lord, least  
 verse. 40. otherwise by concealing my finnes,  
 i Augustine with Iudas the traitor I eate the  
 vpon Iohn, bread of the Lord against the Lord t:  
 treatise. 59. & by abusing thy gentlenes<sup>m</sup> heape  
 m Rom. 2, 4 vengeance vpon my selfe against  
 5. the daie of vengeance.

n 1. Ioh. 1, 9. Make me to confesse my finnes,  
 and that with hartie sobs, so thou  
 being a faithful and iust God n, wilt  
 pardon al mine offences, & clense  
 me from my finnes: and wilt not  
 disdaine to accept me into fauor,  
 when I doe not refraine to acknow-  
 ledge my wickednes.

Moreouer, poure into me a true  
 and liuelie faith, that I neuer mis-  
 trust thy worde annexed to the Sa-  
 craments, which promiseth vnto  
 mankinde the remission of finnes.

For to eate, or drinke with the  
 mouth onelie is to no purpose, but  
 faith must come therevnto, and ap-  
 prehende the worde with the pro-  
 mises annexed. For they are the  
 groundes and principles of this sa-  
 crament.

So



So that whosoeuer giueth credit to these words, *Which was giuen, and shed for you, in the remission of sinnes* o, the same man hath that which is promised by them, namely, eternal life, and saluation. For where the remission of sinnes is, there likewise righteousnes, life, and saluation is.

o Matt. 26,  
vers. 26, &c.  
Marke. 14,  
vers. 22, &c.  
Luke. 22,  
vers. 19, &c.  
1. Corint. 11,  
vers. 24, &c.

But he which doubteth of these wordes, he without doubt is an vnworthie receiuer, and commeth vnprepared. For the doubting man neither eateth thy flesh spirituallie, nor yet drinketh thy blood, though carnally, and to our eies he seemeth to consume the sacrament of thy bodie and blood with his teeth and mouth, but his damnation rather. Not because p thy supper is poyson, but for that an euil man taketh a good thing naughtilie.

p Augustine  
vpon Iohn,  
treatise. 26.

Finallie, also grant, that receiuing this thy Sacrament of the newe Testament, I may put of, according to the former conuersation, the old man q, which is corrupt according to the lusts of error, and be renued in the spirit of my minde, putting on the newe man r, which after God, is created

q Eph. 4, 22.

r Col. 3, 10.  
Eph. 4, 24.

created in righteousness, and holiness of truth.

And albeit my nature be such, that I cannot liue without spots of wickednes; yet so blesse me, that I may neuer offende willingly, but altogether depending vpon thy goodnes, whose manner is to pardon the true penitent sinners, may boldelie approach to thine holic supper.

Especially, seeing we haue libertie to enter into the holic place through the blood, & by the newe and liuing way which thou hast prepared for vs through the vaile, that is, by thy flesh. And seeing we haue an high Priest ouer the house of God, make vs to draw nigh with true harts, in assurance of faith, sprinkled in our minds from an euil conscience, and washed in bodie with pure water: cause vs to holde fast the profession of our hope without wauering (for he is faithful that promised) and let vs consider one of another, to prouoke vnto loue, and to good workes, not forsaking the assemblie of the faithful, as the manner of some is, but exhorting one

¶ Augustine concerning Ecclesi. instruct. cap. 53

¶ Heb. 10, 19

20.

21.

22.

23.

24.

25.

one another, and so much the more, as we see the daie approaching, Amen.

*Another praier before the receiuing of the holie Communion,*



Christ the onelie mediator betweene God and man<sup>a</sup>, which of thine ardent and vnspreakable good wilt tookest our flesh vpon thee, to become a sacrifice and raunsome for al mankinde: and for the better conceauing of that thy benefit didst ordaine before thy paineful passion, a perpetual memorie of thy loue, and that by erecting a couenant of the newe Testament<sup>b</sup>, which testifieth of thy presence, merite, power, and mercie, washing awaie dailie the finnes of beleeuers:

<sup>a</sup> 1. Tim. 2, 5.

6.

<sup>b</sup> Matth. 26, vers. 26, &c. Mark. 14, 24 Luke. 22, vers. 19, &c.

And the more effectuellie to commend the depenes of this mysterie, didst ordaine this Sacrament in thy last supper being euen readie to go frō thy disciples vnto thy passiō, the more depelie to fixe it in our harts, that



that it neuer slip out of our minds, but dailie in faith, feare, and reuerence, be recorded; and remaine according to thine holie institution, whole and perfect without adding or diminishing from the same.

For though it be but a mans testament <sup>c</sup>, yet if it be confirmed and prooued by the death of the testator, no man diminisheth or addeth therevnto.

<sup>c</sup> Gal 3, 15.  
Hebrues. 9,  
verse. 15, &c

Vnto thee doe I crie, O Sonne of God, which art partaker of our flesh, and bone of our bones, beseeching thee from the bottome of mine hart, that it woulde please thee to giue me grace that with an earnest desire, and due reuerence I may comet to receaue thy supper, and therein thirstinglie to seeke for the nourishment of my soule.

Remooue from mine hart al loathing, contempt, and curiositie of prophane men, which, set theselues against thee, and proude despise this thine institution, like vnto dogs despising holie things <sup>d</sup>, and vnto hogs treading most precious pearls vnder their feete.

<sup>d</sup> Matt. 7, 6.

Lift vp my minde, that in feare  
and

and trembling, in faith and spiritual comfort, I may approach to the worthie receiuing of thy precious bodie and blood, not as hypocrites doe, which hide and dissemble their sinnes; neither as epicures despising both thee and thine holie ordinance.

And therefore stir vp in me an vnfained desire of this heauenlie nourishment, that from thee the bread of life, and fountaine of salvation, I may draw vital iuice to the quickning of my soule.

• Ioh. 6, 35.  
Eccl. 24, 24.  
Iohn. 4, 10.  
14.

In which communion thou bestowest vpon beleeuers both the merits of thine obedience and passion, and also thine other benefits whatsoever.

Besides inwardlie thou dost replenish vs with newe and celestial ioie, in quickening, comforting, teaching and gouerning vs, that so we may haue and get our strength from thee euen as the branches drawe their iuice and force to fructifie, from the vine.

Lighten therefore the eies of mine hart, that I may knowe what the hope is wherevnto we are cal-

R. I. led f;

f Eph. 1, 18. led f; and what the riches of our inheritance are in the Saints f; and what exceeding greatnes of thy power and mercie is hid in this supper, and how vnspeakable be the riches of the glorie of this Sacrament, whereby thou communicatest to al and ech of thy faithful together with thy bodie and blood al the treasures of thine heauenlie goodes to be receaued by faith.

For thine holie and blessed mouth hath saide : I am the bread of life  
 h John. 6, 35. h which came downe from heauen, he which commeth to mee shal not hunger in any wise, and he that beleueth on mee shal neuer thirst. And the bread which I shal giue, is my flesh, which I wil giue for the life of the world.

Ambrose. O most sweete bread heale thou the palate of mine hart, that I may taste the sweetnes of thy loue; heale me of al mine infirmities, that I delight in no fairenes besides thee.

O most heauenlie whight bread containing within thee al comfort, and the perfect sweetenes of al savor, which doest alwaies refresh vs, let mine hart cate thee, and with thy



thy pleasant sauor let al the bowels  
of my flesh be replenished.

O thou bread of life, which camst  
downe from heauen, and giuest life  
to the world, come into mine hart,  
and purge me from al filthines of  
the flesh and spirit: enter thou into  
my soule, heale, and sanctifie mee  
both within and without.

Be thou the buckler, and perpet-  
tual defence of my soule and dodie,  
that I may come vnto thy king-  
dome the right waie, where we shal  
not deale with mysteries as in this  
worlde, but shal beholde thee face  
to face, when thou hast deliuered  
the kingdome to God i, the Father,  
and so God shal be al in al, Amen.

i 1. Cor. 15,  
verse. 24.  
28.

*A thankesgiuing after the  
receiuing of the holie  
Communion.*



Iesu, high and eternal  
Priest<sup>a</sup>, sitting on the  
right hande of the  
throne of maiestie in  
the heauens, gouer-  
nor of the Saints,

<sup>a</sup> Heb. 3, 1.

Thou art an high Priest of good  
things to come<sup>b</sup>, which by a greater

<sup>b</sup> Heb. 9, 11,

r. 2.

and

and more perfect tabernacle not  
made with handes, that is to saie,  
not of this building, neither by  
the blood of goates, & calues c, but  
by thine owne blood didst enter  
once into the holie place, and  
founde eternal redemption, when  
through the eternal spirite, thou of-  
feredst thy selfe a pure sacrifice  
without spot, to God, purging our  
consciencs from dead workes, to  
serue the liuing God:

I yeelde thee hartie thanks for  
suffering vpo the altar of the crosse  
a most shameful death, for our sins,  
and that of thine owne accorde,  
moued therevnto by a singular af-  
fection of good wil towards vs.

I blesse thee for instituting this  
Sacrament of thy bodie and blood  
in remembrance of our euerlasting  
redemptiō, that at no time it might  
slip out of our minds, but be an ho-  
lie signe, and testimonie of thy per-  
petual friendship, and a scale of the  
confirmation of the newe and eter-  
nal couenant which thou hast en-  
tered into with vs concerning the  
free remission and forgiuenes of  
our sinnes.

I magnifie thee also with al reuerence of mind, for bidding vs miserable men, and sinners both vnto the participation of thy most holie supper, and also to the receiuing of al celestial riches; wherein thou bestowest, and appliest particularlie to euerie of vs, al the merits and good things which by thine obedience and death, thou hast purchased on our behalfe, that we may become partners, and fellow heires of eternal blessednes.

O sacred banker, wherein heauenlie dainties are set afore vs which reuiue the soule: and thou lambe of God, after a wonderful and mystical manner, giuest thy selfe to refresh the inwarde man.

We diminish thee not in eating thee d, but thou endurest whole perpetuallie. And although the visible signes are consumed, yet canst not thou be deuoured.

<sup>d</sup>Hierom in  
his agonie.

Thou art the meate of the soule, not of the bodie; and fatest our minds, not our bellies.

Thou changeest the eater into thy selfe, and yet art not changed into the eater, as other corporal foode is

r.3.

changed



changed commonlie.

<sup>e</sup> 2. Pet. 1, 4. So that we participate of thy diuine nature <sup>e</sup>, and thou no whit art altered into our sinful flesh.

I humbly beseech thee, Sonne of God, by thy most sacred blood shed for vs, giue me grace, that participating of this visible Sacrament, I may withal finde and feele in mine hart the inuisible working of thine heauenlie grace, which is contained in this mysterie; that this supper may be, as some refreshing vnto my bodie, so a special medicine of my soule.

<sup>f</sup> 1. Cor. 11, verse, 26. Quicken and raise vp in me by this blessed Sacrament a continual remembrance of thy bitter passion, make me to retaine the same firmelie and fresh in my minde, and shew it foorth <sup>f</sup>, as an onelie and sufficient ransome of my redemption, vntil thou returnest.

<sup>g</sup> Matth. 26, vers. 26, &c.  
Luke. 22, vers. 19, &c.

Let me neuer doubt of the forgiveness of my sinnes, which thou assurest me of by thy bodie & blood, in thine holy couenant <sup>g</sup>, concluded in thy last supper, by the breaking of bread, and giuing foorth the cup to thy chosen Disciples, and by them

to as manie as are incorporated into thy Church through Baptisme :

That as often as Satan assaileth vs, with his deadlie tentations, we may runne to our sanctuarie, as it were to a strong anchor of defence, apprehending the promise ratified by the seale of this couenant, and neuer giue ouer in fight but stil be refreshed with newe virtue from aboue; nor breake our harts through the consideration of sundrie misfortunes which the vngrateful worlde by the instinct of their capitaine the Diuel, woulde bring vpon vs, but calling into minde thy death, into the which we are baptized, may escape from al calamities;

So that no tribulation, <sup>h</sup> nor anguish, nor persecution, neither hunger, nor nakednes, neither perils, <sup>h</sup> Rom. 8, 35  
nor sworde, neither death, neither life may separate vs from our head, wherevpon being made fast by this holie Sacrament receaued, we, as liuing members doe depende; 38.

And finallie may knowe that we are fed and refreshed by thy flesh and pretious blood, that washed therewith we should not hereafter

r. 4. giue

*Another thankesgiuing*

- giue our selues to carnal pleasures,  
 nor feede vpon the leauen of ma-  
 lice and wickednes, but resisting  
 1. Cor. 5, 8. them, liue in al sinceritie & truth i,  
 as it becommeth such as doe eate  
 of the immaculate Paschal lambe,  
 k Colo. 3, 3. whose life is hid with thee k, but  
 4. when thou shalt be reuealed, then  
 shal we also appeare in glorie.

For this blessed meate doth true-  
 lie witnes that our bodies, sprinkled  
 with the virtue of thy quickening  
 flesh, as it were with celestial dewe,  
 shal rise againe vnto immortalitie,  
 and euerlasting glorie.

Wherefore giue grace, that al thy  
 Saints participating of the bread of  
 eternal life, may be replenished with  
 the fruition of thy blessed sight for  
 euermore in thy celestial paradise,  
 Amen.

*Another thankesgiuing af-  
 ter the receipt of the holie*

*Communion.*



Thank thee, O Christ  
 lambe of God, for of-  
 fering thy selfe vpon  
 the altar of the crosse  
 to thy father an offe-  
 ring



*after the Communion.*

351

ring <sup>a</sup> and a sacrifice of a sweete  
smelling sauor to God, for our sinnes  
to reconcile vs vnto him : for cer-  
taine whereof, and confirmation  
of our faith, thou hast instituted on  
our behalfe this holie Sacrament of  
thy supper; that as often as we re-  
ceiue the same, we may celebrate  
thy memorie <sup>b</sup>, and with thankes-  
giuing remember the merite and  
frute of thy passion.

<sup>a</sup> Ephe. 5, 2.

<sup>b</sup> 1. Cor. 11,  
verse. 26.

I beseech thee by thy bitter death,  
stir vp our minds, that by often re-  
ceiuing this thine ordinance and  
institution, we may consider howe  
bitter a death thou didst suffer on  
our behalfe, and how great the loue  
was, which draue thee to take so  
cruel and shameful a death to saue  
vs: and withal continuallie yeelde,  
as we are bounde, hartie thanks vn-  
to thee for the same, and after the  
like sort, answere to our power, that  
vnspeakeable good wil by our good  
life, and careful obseruation of thy  
commandements: and may, when,  
either through frailtie of our  
flesh <sup>c</sup>, or by any other fault preuen-  
ted, we sinne, runne by and by vnto  
thee by repentance, and, through

<sup>c</sup> Galat. 6, 1.

r. 5.

confi-

consideration of this new and eternal couenant touching the remission of finnes, made with vs, be erected and vpholden vnto a liuelie and constant hope.

O sweete Iesu, grant, that, being fast linked vnto thee by this holie mysterie, I may receaue power and strength from thee, beleeuing thy promises, and be wholie addicted therevnto without any doubting, that so my conscience, in feare and troubles, may haue perfect consolation.

Suffer me not to be separated from the members of thy bodie, which is the Church, whereof thou art head d, fulfilling al in al, but  
 d Ephe. 1, 22.  
 23. grant, that abiding in thy word and kingdome, I may be without fault in the foundation, & without sinne against my conscience, and walke worthie this Sacrament, forsaking vtterlie and renouncing the Diuel, and al Idolatrie, al vices and carnal desires e, which fight against the soule. For we cannot be partakers of the Lordes table, and of the Di-  
 e 1. Pet. 2, 11.  
 Galat. 5, 17.  
 Rom. 13, 14. uels to f.  
 f 1. Cor. 10, verse. 21.

Make me also to remember that  
 : by

by this sacrament I am bound to do good vnto others.

For as manie graines of corne do make one loafe; and manie grapes make one wine: so being manie yet are we but one loafe g, and one bodie, inasmuch as we al participate of one bread, and drinke of one cup.

g 1. Cor. 10, verse. 17.

Ioine vs therfore together, O Saviour of the world, at this common banquet through the band of loue, that we may be fastened vnto thee our head. That, as thou diddest die for vs, so we againe may not feare to suffer, and to giue our liues for the glorie of thy name, that we neuer be separated from thee, neither in life, nor death h.

h Rom. 8, 38

Make vs also hartilie to loue one another like the true and liuelie members of thy bodie i, that, if need require, we may giue our liues for our brethren k.

i 1. Cor. 12, vers. 17, & c.

k 1. Ioh. 3, 16

Suffer not concord of mindes to be broken. For hee that receiueth the mysterie of vnitie l, and keepeth not the bond of peace, he doth not receaue the mysterie for himselfe, but a testimonie against himselfe.

l Augustine.

Giue grace therefore, that laieng  
: r. 6. aside



<sup>m</sup> Colofs. 3, aside al wrath <sup>m</sup>, fiercenes, malici-  
 vers. 8, & 13. ousnes, and enuie, we may forgiue  
 one another, euen as thou forgiuest  
 vs; and beare one with another for  
 the better auoiding of strife, dissen-  
 sion <sup>n</sup>, sectes, and pernicious here-  
 vers. 16, & c. sies.

Keepe this thine ordinance and  
 right vse of thy Sacrament among  
 vs euermore, that this good worke,  
 and diuine ceremonie, may alwaies  
 be a note, and badge of our publike  
 profession, whereby we are knowne  
 from Pagans: and tokens of loue,  
 confession, and thankfulness.

Remooue awaie al abuses and  
 prophanations of this holie and sa-  
 cred supper, together with the hor-  
 rible and Idolatrous adorations in-  
 uented by Satan and his mem-  
 bers, to the shameful deforming of  
 thy godlie and goodlie institution,  
 but maintaine I humblie beseech  
 thee, the true and vnpolluted vse  
 thereof, til thy pleasure is to returne  
 in the cloudes to iudgement with  
 great power and glorie <sup>o</sup>, that it ne-  
 uer be out of remembrance.

• Mark. 13,  
 verse. 26.  
 Luk. 21, 27.

And last of al at our resurrection  
 from death, appoint vs places in thy  
 heauenlie

*for the Sick.*

355

heauenlie table, where we may taste  
the new wine in the kingdome of  
thy father p, abiding with thine e-  
lest q, Angels r, and blessed Saintes  
for euermore, Amen.

p Matth. 26,  
verse. 29.  
q Mark. 13,  
verse. 20.  
r Mark. 8, 38

*A praier for the Sick.*



Almightie and mer-  
ciful God, Father of  
our Lord Iesu Christ,  
which through cor-  
poral diseases both  
puttest me in minde of my mortali-  
tie, and also callest to repentance.

For thou wilt not the death of a sin-  
ner a, but that he conuert, and liue: <sup>a</sup>Eze. 33, 11.

Vnto thee doe I crie, O Lorde, re-  
buke me not in thine anger b, nei- <sup>b</sup> Psal 6, 1.  
ther chastise me in thy wrath; haue  
mercie on me, O Lorde, for I am  
weake; O Lorde, heale me, for my  
bones are vexed.

My soule is also trobled verie  
sore; but Lorde, how long wilt thou  
delaie? Returne, deliuer my soule;  
O saue me, for thy mercies sake.

Heale me, O Lord c, and I shal <sup>c</sup> Ier. 17, 14.  
be whole; saue thou me, and I shal  
be saued: For thou art my praise.

Thou

*Another praier*

Thou hast wounded, and thou wilt heale me; thou hast strooken, and thou wilt cure; thou dost kil, and restore to life againe.

Wherefore if this my sicknes be not vnto the death, helpe me vpon the  
 & Psal. 41, 3. bed of my sorow. d. Turne the whole palat of my weaknes into ioie.

Maie it please thee, O Lorde, to deliuer me out of the myre. For the graue wil not acknowledge thee, nor death confesse thee: but the liuing, I saie the liuing wil extol thee for euermore.

O Lorde, heale me, that I may praise thee al my life long, through my Sauior, Amen.

*Another praier for  
 the Sick.*



Christ Iesu, Sonne of the liuing God, our Redcemer, and our Mediator for euermore, in our weake flesh thou wentest about the earth  
 & Mat. 4, 23. preaching<sup>a</sup> the glad tydings of the kingdome touching the forgiuenes of our sinnes, and curing euerie sicknes,



nes, and euerie disease among the people.

For thou hast truelic taken vpon thee our infirmities <sup>b</sup>, and borne our paines. For where sinne abounded, there thy grace did more abound <sup>c</sup>. Wherefore I praie, & most humble beseech thee, be merciful vnto me <sup>d</sup>, heale my soule. For I haue sinned against thee; strengthē it by the sweete comfort of thy Gospel; and confirme my faith: then, if it be thine heauenlie pleasure, restore health vnto my weake bodie.

<sup>b</sup> Esai. 53, 4.

<sup>c</sup> Rom. 5, 20

<sup>d</sup> Psal. 41, 4.

If thou wilt, thou canst make me cleane; onelie doe but speake the worde <sup>e</sup>, and I shal be healed.

<sup>e</sup> Matt. 8, 8.

For it is not herbes <sup>f</sup>, nor plasters that restore health: but thy worde, O Lord, which healeth al things. It is thou, Lord, which hast the power both of life and death; thou ledest vnto deaths doore, and bringest vp againe.

<sup>f</sup> Wisl. 16, 12.

13.

But, if it be more expedient for me to die, than to liue, then deale with me according to thy wil <sup>g</sup>, O Lord, and commande my spirit to be receaued in peace; the which I commende into thine hands <sup>h</sup>, thou hast

<sup>g</sup> Tob. 3, 6.

<sup>h</sup> Psal. 31, 5.

*Another praier*

hast redeemed me, O Lord God of  
truth, which liuest and raigest with  
the Father, and the holie Ghost,  
one God for euermore, Amen.

*Another praier for  
the Sick.*

Eternal God, which  
art ful of cōpassion<sup>a</sup>,  
and mercie, slowe to  
anger, and great in  
kindnes; thou forgi-

<sup>a</sup> Psa 86, 15.

<sup>b</sup> Psal. 32, 1. uest our faults<sup>b</sup>, couerest our sinnes,  
2. and dost not impute our iniquities  
vnto vs:

Vnto thee doe I bende my praier,  
beseeching thee to pardon al my  
<sup>c</sup> Psal. 103, 3. sinnes<sup>c</sup>, and to heale al mine infir-  
mities. Saue my life from destructi-  
4. on, and compasse me about with  
mercie, and louing kindnes.

For thou art the God of my sal-  
<sup>d</sup> Psal. 9, 10. uation<sup>d</sup>, mine helper, in thee hath  
Psal. 28, 7. mine hart trusted. Despise not the  
<sup>e</sup> Psal. 138, 8. workes of thine owne hands<sup>e</sup>, nei-  
ther suffer him to perish whom  
thou hast created, and redeemed.

<sup>f</sup> Ioh. 1, 29. O Christ, lambe of God<sup>f</sup>, which  
takest awaie the sins of the world,  
; and

*for the Sick.*

359

and wāshiest vs from al our offences  
by thy pretious blood g, encrease <sup>g</sup> Reuel. 1,5.  
my faith h, that firmelie I may ap- <sup>h</sup> Luk. 17,5.  
prehende the saluation promised.  
Blesse thou my soule at hir depar-  
ture from the bodie, that euermore  
I may reioice with thee.

And, holie Ghost, eternal God,  
which art the best Comforter i in al <sup>i</sup> Ioh. 14,16.  
extremities, be thou present, I be-  
seech thee, at the houre of my  
death, and impart thy sauing health  
vpon me, that mine hart doe not  
faint, nor be trobled, Amen. 26.

Reuel. 7, 12.

*Praise and glorie, and wisedome,  
and thanks, and honor, and  
power, and might be  
vnto our God for  
euermore,  
Amen.*





THE TABLE

# A vewc of the Praiers

*as they orderlie stande*  
in this booke.

1. **A** Praier to be saide at the  
comming into the Tem-  
ple, pag.1.
2. A praier for grace to cal vpon  
God, pag.2.
3. A daily praier for the Queenes  
most sacred Maiestie, pag.7.

## *On the Lordes daie.*

1. A Morning praier, pag.12.
2. A thankesgiuing for our crea-  
tion, pag.16.
3. A praier for the remission of  
finnes, pag.21.
4. A praier for the preseruacion of  
the Church, pag.26.
5. A praier for the Preachers of  
Gods worde, pag.31.
6. A praier for the hearers of  
Gods worde, pag.36.
7. A praier against false prophets,  
pag.41.
8. An Euening praier, pag.45.

On

## THE TABLE.

### *On Mondaie.*

1. A Morning praier, pag.51.
2. A thanksgiuing for our redemption, pag.56.
3. A praier for faith, pag.60.
4. A praier for the kingdome of God, pag.65.
5. A praier for magistrates, pa.69.
6. A praier for subiects, pag.74.
7. A praier against the enimies of Gods truth, pag.78.
8. An Euening praier, pag.83.

### *On Tuesdaie.*

1. A Morning praier, pag.88.
2. A thanksgiuing for our sanctification, pag.93.
3. A praier for a stedfast hope, pag. 98.
4. A praier for the attaining of Christian humilitie, pag.103.
5. A praier for wedded folkes, pag. 108.
6. A praier for yong folks, pa.114.
7. A praier against the dominion of Satan, pag.119.
8. An Euening praier, pag.124.

*On*

## THE TABLE.

### *On VVensdaie.*

1. A Morning praier, pag.129.
2. A thankesgiuing for the know-  
ledge of God, pag.134.
3. A praier for the attaining of  
Christian charitie, pag.139.
4. A praier for the fruite of the  
earth, pag.143.
5. A praier for sinners, pag.148.
6. A praier for the sick, pag.153.
7. A praier against the tentation  
of Satan, pag.158.
8. An Euening praier, pag.163.

### *On Thursdaie.*

1. A Morning praier, pag.169.
  2. A thankesgiuing vnto God for  
our foode, pag.174.
  3. A praier for vnitie in Religion,  
pag. 179.
  4. A praier for peace, pag.184.
  5. A praier for vnbelceuers, 189.
  6. A praier for our benefactors,  
pag. 194.
  7. A praier against the offences of  
this worlde, pag.199.
  8. An Euening praier, pag.205.
- On



## THE TABLE.

### *On Friedaie.*

1. A Morning praier, pag.210.
2. A thankesgiuing for the passion  
of Christ, pag.214.
3. A praier for true repentance,  
pag. 219.
4. A praier for Christian patience,  
pag. 224.
5. A praier for women with child,  
and in childbed. pag.230.
6. A praier for captiues, pag.235.
7. A praier against the tentation  
of the flesh, pag.240.
8. An Euening praier, pag.245.

### *On Saturdaie.*

1. A Morning praier, pag.250.
2. A thankesgiuing for the mercie  
of God, pag.255.
3. A praier for an happie depar-  
ture out of this world, pag.260.
4. A praier for nourishment, 265.
5. A praier for such as be afflicted  
with persecution, pag.269.
6. A praier for Widowes and Or-  
phanes, pag.274.
7. A praier against despaire, 279.
8. An Euening praier, pag.284.

*A vewe of certaine other  
praiers for special  
persons.*

1. A praier for any Preacher, &c.  
pag. 289.
2. A praier for any auditor of  
Gods worde, pag. 295.
3. A praier for a Prince, or Magi-  
strate, pag. 300.
4. A praier for Subiects, pag. 305.
5. A praier for any married man,  
pag. 306.
6. A praier for children, pag. 311.
7. A praier against the Turke,  
pag. 316.
8. A praier in the time of the plage,  
sicknes, &c. pag. 321.
9. A praier in the time of tem-  
pests, pag. 326.
10. A praier for waifaring men,  
pag. 332.
11. Praiers before the receiuing  
of the holie Communion, pag.  
336, and 341.
12. Thankesgiuings after the re-  
ceiuing of the holie Communi-  
on, pag. 345, and 350.
13. Praiers for the Sick, pag. 355,  
356, and 358.

*To the Reader.*

**B**E it from thy minde (good Reader) to thinke, that, because wee haue applied these praiers vnto certaine daies, we would therefore haue thee to tie thy selfe alwaies vnto the manner which wee haue prescribed, and neuer either to violate or omit the same: to doe so, we iudge it foolish, superstitious, and wicked. But wee wish thee in the feare of God to vse our labors to thy spiritual comfort, and commoditie: and as we haue set downe (as dutie bindeth) a dailie praier, for our dread Soueraigne, and gracious Queene: so we thinke the rest, or the maior part of them, necessarie to be vsed, if they could be, euerie daie. Wherefore, as occasion and time doth offer, praie in the name of Christ, and obserue that order which thou knowest best to keepe thee in the feare, and fauor of Almighty God.

*VVilt*





*Wilt thou be  
thankful?*

Thou hast  
a thankes-  
giuing

For dailie benents and blessings,  
pag. 12, 45, 88, 124,  
129, 163, 165, 210, 245,  
250, 284.

After the receipt of the holie  
Communion, pag. 345, & 350.

For our creation, pag. 16.

For our foode, pag. 174.

For the knowledge of God, 134.

For the mercie of God. pa. 255.

For the passion of Christ, pa. 214.

For our gracious Queene, pag. 7.

For our redemption, pag. 56.

For our sanctification, pag. 93.

*Standest thou in neede ei-  
ther of eternal, or tempo-  
ral benefits.*

For any auditor of Gods worde,  
pag. 295.

For children, pag. 311.

For Christian charitie. pag. 139.

For

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Habermann, J.

reponere in coram et in epistola eorum opus  
cunctis sed in ebo videri quod sed et  
magis obsequium